

CONTENTS

INTRODUCTION

All Praise is for Allāh, the Lord of the Worlds. Thanks to Allāh this book, 'A Classification of Al Qurʾān's Contents' is now in your hands. With much internal motivation, courage, and patience I was able to take steps towards the realisation of this book. This internal motivation began with the reflection that each and every Muslim has an obligation to understand and imbibe the contents of the Holy Book Al Qurʾān as a 'Way of Life'. This is in order that one is capable of behaving in a manner compliant with the guidance of Allāh, the Creator of the universe. Besides that it is hoped that there likewise emerges the motivation to charitably convey knowledge towards other people. This presentation evolved from these two realizations.

Although I have already endeavoured to my utmost, as a weak representation of 'mankind' that I am, this book is still not yet perfect. It is hoped suggestions and criticisms from all sides will assist in perfecting the aim of this book.

All parties, directly or indirectly, have contributed something that has relevance to this book as it is laid out in front of the reader. For this I am grateful. It is hoped that Allāh returns your goodly merits with multiple blessings.

The author

A NOTE ON TRANSLITERATION AND STYLE

All praise is due to Allāh. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allāh guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no ilāh (god) but Allāh, alone; He has no partner; and I bear witness that Muḥammad (ﷺ) is His Servant and Messenger.

The system of transliteration adopted within this book for the representation of Arabic alphabetical letters in 'Latin' form is as follows:

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʻ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	ء	ʼ
ض	ḍ		

Short vowels (above or below consonant):

◌َ	a	◌ِ	i	◌ُ	u

Long vowels (following consonant):

ا	ā (Ā)	آ	ā (Ā)
ى	ī (Ī)	و	ū (Ū)

Diphthongs (following consonant):

اى	ay	اؤ او	aw (also au)

Within the course of the book's text, there are certain Arabic abbreviations used to signify common phrases within the course of Islāmic

texts and discussions. The most commonly encountered phrase within Islāmic discussion is the eulogy found after mention of the Prophet Muḥammad's name - ﷺ. This transliterates as *Ṣallallāhu ʿalaihi wa sallam* meaning: Allāh bless him and grant him salvation.

Further phrases encountered within the course of this book are:

ﷺ - *raḍiy Allāhu ʿanhum* – May Allāh be please with them

A eulogy after the mention of Aṣ-Ṣaḥāba – the Companions of the Prophet Muḥammad ﷺ.

ﷺ - *raḍiy Allāhu ʿanhu* - May Allāh be please with him

A eulogy after the mention of the name of one of the Companions of the Prophet Muḥammad ﷺ.

g - *raḍiy Allāhu ʿanha* - May Allāh be please with her

A eulogy after the mention of the name of one of the wives of the Prophet Muḥammad ﷺ or of a respected and esteemed woman during the lifetime of the Prophet Muḥammad ﷺ.

عليه السلام - *ʿalaihis-Salām* – On him be Peace

A eulogy after the mention of the name of one of the Prophets and Messengers of Allāh.

Within the Arabic language, letters can also be classified as being either 'Sun
letters' (Al Ḥurūf al <u>Sh</u>amsīya – أَلْحُرُوفُ ٱلشَّمْسِيَّةُ), which assimilate with the 'l' of the article 'Al', or 'Moon letters' (Al Ḥurūf al Qamarīya – أَلْحُرُوفُ ٱلْقَمَرِيَّةُ), the remainder of the letters, which do not assimilate with the 'l' of the article 'Al'.

The 'Sun letters' are: ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن.

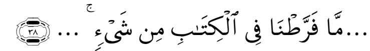
Within the course of this book, the 'l' of the article 'Al' will be maintained. That is to say that when writing a word that begins with a 'Sun letter' preceded by the article 'Al', the 'l' of the article 'Al' will be upheld. For example, rather than writing Al Ḥurūf **a<u>sh</u> <u>Sh</u>**amsīya (as it sounds when spoken) it will be written Al Ḥurūf **al <u>Sh</u>**amsīya. This in no way alters the way that it is spoken. This will be the case with all examples of 'Sun letters' except when it is as otherwise e.g., within part of the cited text of another author.

PREFACE

The Classification of Al Qurʾān's Contents

A. Al Qurʾān and the classification of its contents

Each and every Muslim must surely be aware that Al Qurʾān is a Holy Book - a constitution for the guidance and foundation of every action of 'mankind' in this life. Al Qurʾān not only regulates the relationship of 'mankind' with their Lord but also establishes relationships between 'mankind' and the universe around them. In short, Al Qurʾān regulates and guides all aspects of the lives of 'mankind' in the interests of happiness and salvation both within this world and in the Hereafter. Notice the edict of Allāh (ﷻ):



…We have neglected nothing in the Book,..[1]

Al Qurʾān is the ultimate and final source of judgement for 'mankind'. However, not all of the laws therein have been catalogued in detail. Thus besides Al Qurʾān, there is a second source of judgement, namely the aḥādīth, which act as a clarification of Al Qurʾān.[2] Furthermore, 'mankind' has also been given the opportunity and right to perform ijtihād[3], the utilization of intelligence, for the establishment of a framework for their lives in this world in accordance with the expansion of timely situations.[4] Such is the flexibility of Islām's teachings; namely, they are both 'universal and eternal'. However, it must be borne in mind that every action performed by 'mankind' needs to always firmly adhere to the two primary sources of judgement in order for salvation and non-deviation to occur. The Prophet Muḥammad ﷺ has stated:

> ***'I leave for you two matters and you will never go astray as long as you hold onto them both, that is the Book of Allāh and the Sunnah [5] of His Messenger'.***[6]

---

[1] Sūrah Al Anʿām (6), ayāh 38.
[2] Aḥādīth (sing. ḥadīth) are the sayings, non-sayings, deeds, and non-deeds of the Prophet Muḥammad ﷺ.
[3] Within Islamic law, independent judgement based on the interpretation and application of the 4 Uṣūl al Fiqh (Al Qurʾān, As-Sunnah, Qiyās [analogy], and ijmāʾ [consensus]) – fundamentals (principles) of jurisprudence.
[4] Ijtihād is independent judgement based on Al Qurʾān and As Sunnah. It is based on scholarly knowledge of Al Qurʾān and As-Sunnah and not on the basis of speculation, assumption, or supposition by an individual without such knowledge.
[5] As-Sunnah is the legal ways of the Prophet Muḥammad ﷺ (also referred to as the aḥādīth) – the path and example of the Prophet Muḥammad ﷺ, consisting of all that he said, approved of, or condemned.
[6] The Prophet Muḥammad ﷺ

One is said to be have firmly grasped Al Qurʾān and the aḥādīth when one has faith and applies what is within the teachings of both of them. This demonstrates to every Muslim that not only is there a requirement for fluency in reading Al Qurʾān but also that one must understand, live and practice the blessed contents of Al Qurʾān within one's life. A further step moreover is that it is an obligation to propagate this 'highest duty of mankind' to others, namely to perform daʿwah.[7]

This book, 'A Classification of Al Qurʾān's Contents', is one such purposeful effort by the compiler to bring about a realization of all of this. Within this book you will encounter assemblages of Al Qurʾān's āyāt based on its study.[8] Since Al Qurʾān embraces all aspects of 'mankind's' lives, the classifications within this book's studies are not likely to be overly comprehensive, but rather limited to those sets which are fundamental in feature. A person who is a scholar within these various fields of knowledge will be able to clarify more specific elements in further detail.

B. The meaning and purpose of this classification.

The purpose of this book is primarily as a means to facilitate ones understanding of Al Qurʾān's contents. This study, chapter by chapter, is in itself not overly simplistic because the book deals with the exclusiveness of Al Qurʾān. The role of āḥadīth within the teachings of Islām is also of exalted import but within this book, one will not encounter āḥadīth as an endorsement of its classification. Herewith also, it is hoped that within this book itself we are able to categorize the teachings of Islām as sourced from Al Qurʾān only as in contrast to those sourced from the āḥadīth.

Although the study within this book is not overly simplistic, yet it is hoped that we are able to understand and appreciate the principles examined within Al Qurʾān in their entirety, Allāh willing. The comprehension of a 'certain something' will be more readily understood in its entirety, when the issues under enquiry are not confused one with the other or, the elements that support it are easy to locate.

---

[7] Daʿwah is calling to Islām.

[8] Āyāt are interpreted as 'verses' in keeping with the English language's designation of them. However, the meaning is much more intensive and all-encompassing than simply a verse or verses, such as one necounters in poetic measurement. Āyāt, as explained in Lane's Arabic-English Dictionary (Book 1, page 135), is ***'A sign, token, or mark, by which a person or thing is known'*** **and** ***'it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect'; A sign as meaning an indication, an evidence, or a proof'; 'A sign as meaning a miracle'; 'A portion of the Qurʾān denoting any statute, or ordinance, of God, whether it be [what is generally termed] an آية, [i. e. a verse,] or a سورة [chapter], or an aggregate [and distinct] portion of the latter'.*** http://www.studyquran.org/LaneLexicon/Volume1/00000172.pdf Thus it means - signs, marks, miracles, wonders, marvels, exemplars, paragons, proofs, evidences, lessons, signs, revelations, etc.

A feature that we often have in mind and encounter is that a person reads and understands Al Qurʾān in a chronological order, namely chapter by chapter. However, it is not guaranteed that an issue in question will be encountered in its entirety within only one chapter, as for instance the narrative of Yūsuf in Sūrah Yūsuf. Therefore, it is not uncommon at times for us to understand one ayāh or one Sūrah that we have not primarily related to a previously read ayāh or Sūrah.

This sort of dilemma is because of 'mankind's' weak nature, especially in regard to comprehension and remembrance as well as in only retaining but a little knowledge. A further reason is that some related āyāt and Sūrah within Al Qurʾān are disseminated one from the other and not all locatable in one specific location. However, the compiler of this book is himself of the realization, and thereby convinced, that the location of the Sūrah and āyāt within Al Qurʾān is without doubt greater in reason and wisdom than the compilation given within this book.

In fact, the purpose of this book is to assist the reader in understanding the contents of Al Qurʾan with the intention thereby of instigating an unwavering conviction regarding the contents of Al Qurʾān and the implementation of its teachings within ones daily lives. Another aspect is that it aids the reader in searching for the āyāt of the Holy Qurʾān in accordance with one's intentions to read, memorize and in so doing act as a steadfast source of capital for the performance of daʿwah within one's life.

A further function of its arrangement is in order that we grow into being of those people who are obedient and faithful in support of Allāh and His Messenger ﷺ.[9] Moreover, in order that, we do not support the Kāfirūn, the Ẓālimūn, and or the Fāsiqūn.[10] This desire to break the judgements of Allāh, and by this means follow judgements based on 'mankinds'' ignorance, is to be lead astray.[11]

C. The presentation and compilation of Al Qurʾān's Sūrah[12]

This classification of Al Qurʾān's contents is not presented, intentionally, as a complete written representation of its āyāt and their interpretations. Such a manoeuvre is undertaken in order to avoid transgression and the possibility of initiating the misguided belief that this arrangement would represent an endeavour to alter or modify the contents of Al Qurʾān. Al Qurʾān has been represented in book form since the time of the Caliph ʿUthmān

[9] Sūrah Al Nūr (24), āyāt 51-52.
[10] Sūrah Al Māʾidah (5), āyāt 43-50.
[11] Sūrah Al Anfāl (8), āyāt 20-22 and Sūrah Al Nūr (24), āyāt 48-50.
[12] Plural: Suwar.

ﷺ – may Allāh be pleased with him. The compiler is convinced therefore that the order of the āyāt in Al Qurʾān is already in the most perfect order. Allāh decrees:

الٓر ۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ۝١

Alif-Lām-Rā. [These letters are one of the miracles of the Qurʾān and none but Allāh (Alone) knows their meanings].[13]

It is Allāh, Most Holy who sends down decrees. I seek the protection of Allāh from all of that (deviations and doubts). For these reasons, this book is presented in an unpretentious manner and is only prescribed as:

- the number of the Sūrah based on its location in the Qurʾān;
- the number of its āyāt;
- and, some of the āyāt subject matter.

All of this is presented in the hope that we open Al Qurʾān, thereby read, and come to understand the essence of its āyāt. In order to assist the reader in understanding this book's content, what follows is a table of the Suwar in Al Qurʾān in their numerical order:

1	Al Fātiḥah سورة الفاتحة	8	Al Anfāl سورة الأنفال
2	Al Baqarah سورة البقرة	9	At Taubah سورة التّوبت
3	Āl ʿImrān سورة آل عمران	10	Yūnus سورة يونس
4	An Nisāʾ سورة النساءِ	11	Hūd سورة هُود
5	Al Māʾidah سورة المائدة	12	Yūsuf سورة يُسُف
6	Al Anʿām سورة الأنعام	13	Al Raʿd سورة الرّعد
7	Al Aʿrāf سورة الأعراف	14	Ibrāhīm سورة ابراهيم

[13] Sūrah Hūd (11), ayāh 1.

15	Al Ḥijr سورة الحجر	28	Al Qaṣaṣ سورة القصص
16	Al Naḥl سورة النّحل	29	Al ʿAnkabūt سورة العنكبوت
17	Al Isrāʾ سورة الإسراءِ	30	Al Rūm سورة الرّوم
18	Al Kahf سورة الكهف	31	Luqmān سورة لقمان
19	Maryam سورة مريم	32	Al Sajdah سورة السّجدة
20	Ṭā-Ḥā سورة طٰحٰ	33	Al Aḥzāb سورة الأحزاب
21	Al ʾAnbiyāʾ سورة الأنبياءِ	34	Sabaʾ سورة سبأ
22	Al Ḥajj سورة الحجّ	35	Fāṭir or Al Malāʾikah سورة فاطر او سورة الملإكة
23	Al Muʾminūn سورة المؤمنون	36	Yā-Sīn سورة يٓسٓ
24	Al Nūr سورة النّور	37	Al Ṣāffāt سورة الصّافّات
25	Al Furqān سورة الفرقان	38	Ṣād سورة صٓ
26	Al Shuʿarā سورة الشّعراءِ	39	Al Zumar سورة الزّمر
27	Al Naml سورة النّمل	40	Al Mūʾmin or Ghāfir سورة المؤمن او غافر

41	Fuṣṣilat سورة فصّلت	54	Al Qamar سورة القمر
42	Al Shūra سورة الشّورىٰ	55	Ar Raḥmān سورة الرّحمٰن
43	Al Zukhruf سورة الزّخرف	56	Al Wāqiʿah سورة الواقعت
44	Al Dukhān سورة الدّخان	57	Al Ḥadīd سورة الحديد
45	Al Jāthiyah سورة الجاثيت	58	Al Mujādilah سورة المجادلت
46	Al Aḥqāf سورة الأحقاف	59	Al Ḥashr سورة الحشر
47	Muḥammad سورة محمّد	60	Al Mumtaḥinah سورة المتحنت
48	Al Fatḥ سورة الفتح	61	Al Ṣaff سورة الصّفّ
49	Al Ḥujurāt سورة الحجرات	62	Al Jumuʿah سورة الجمعت
50	Qāf سورة قْ	63	Al Munāfiqūn سورة المنافقون
51	Al Dhāriyāt سورة الذّاريات	64	Al Taghābun سورة التغابن
52	Al Ṭūr سورة الطّور	65	Al Ṭalāq سورة الطّلاق
53	Al Najm سورة النّجم	66	Al Taḥrīm سورة التّحريم

67	Al Mulk سورة الملك	80	ʿAbasa سورة عبس
68	Al Qalam or Nūn سورة القلم او نون	81	Al Takwīr سورة التّكوير
69	Al Ḥāqqah سورة الحاقّت	82	Al Infiṭār سورة الانفطار
70	Al Maʿārij سورة المعارج	83	Al Muṭaffifin سورة المطفّفين
71	Nūḥ سورة نوح	84	Al Inshiqāq سورة الانشقاق
72	Al Jinn سورة الجنّ	85	Al Burūj سورة البروج
73	Al Muzzammil سورة المزّمّل	86	Al Ṭāriq سورة الطّارق
74	Al Muddaththir سورة المدّثر	87	Al ʾAʿlā سورة الأعلٰ
75	Al Qiyāmah سورة القيٰمت	88	Al Ghāshiyah سورة الغاشيت
76	Al ʾInsān or Al Dahr الإنسان او الدّهر	89	Al Fajr سورة الفجر
77	Al Mursalāt سورة المرسلات	90	Al Balad سورة البلد
78	An Nabaʾ سورة النّبا	91	Al Shams سورة الشّمس
79	Al Naziʿāt سورة النّازعات	92	Al Lail سورة اليل

93	Al Ḍuḥa سورة الضح	104	Al Humazah سورة الهمزة
94	Al Sharḥ سورة الشّرح	105	Al Fīl سورة الفيل
95	Al Tīn سورة التين	106	Quraish سورة قريش
96	Al ʿAlaq سورة العلق	107	Al Māʿūn سورة الماعون
97	Al Qadr سورة القدر	108	Al Kauthar سورة الكوثر
98	Al Baiyinah سورة البيّنت	109	Al Kāfirūn سورة الكافرون
99	Al Zalzalah سورة الزّلزلت	110	Al Naṣr سورة النّصر
100	Al ʿAdiyāt سورة العاديات	111	Al Masad سورة المسد
101	Al Qariʿah سورة القارعت	112	Al Ikhlās or Al Tauḥīd سورة الإخلاص او التّوحد
102	Al Takāthur سورة التّكاثر	113	Al Falaq سورة الفلق
103	Al ʿAṣr سورة العصر	114	Al Nās سورة النّاس

Examples of locating a particular Ayāh or Āyāt are thus:

24:3 refers to Sūrah Al Nūr (24), ayāh 3;

24:3-6 refers to Sūrah Al Nūr (24), āyāt 3-6.

CHAPTER 1

Allāh, ʿIlm, and Ma<u>kh</u>lūq

ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلۡقَلَمِ ۝٤ عَلَّمَ ٱلۡإِنسَـٰنَ مَا لَمۡ يَعۡلَمۡ ۝٥ كَلَّآ إِنَّ ٱلۡإِنسَـٰنَ لَيَطۡغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ۝٧

Read! And your Lord is the Most Generous, who has taught by the pen, has taught man that which he knew not. Nay! Verily, man does transgress all bounds, because he considers himself self-sufficient.[14]

وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِ‌ۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلاً ۝٨٥

And they ask you (O Muḥammad ﷺ) concerning the Rūḥ (the Spirit); say: "The Rūḥ (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."[15]

[14] Sūrah Al ʿAlaq (96), āyāt 3-7.
[15] Sūrah Al Isrāʾ (17), ayāh 85.

Allāh - الله

Knowing Allāh is the innate character of 'mankind'

39:8	Whether conscious of it or otherwise, 'mankind' yearns for
39:49	the Creator and His protection.
31:32	The natural innate character (fitrah) of 'mankind' is to be heard and 'he' cries out for his Lord whenever 'he' faces disaster, or terrifying
17:66-69	hardship. At such times 'mankind' has no denial of Him and submissively bows in devotion towards Allāh alone.
30:30-43	For these very reasons, it is a requirement that 'mankind' be constantly steadfast towards the unwavering Deen of Islām.

Knowing Allāh by way of the universe and His creation

In order that one is more resolute towards the greatness and grandeur of the essence of Allāh, the Creator, Al Qurʾān calls upon 'mankind' to carefully examine and contemplate His creations.

3:190-191	For further clarification refer to page 67,
16:65-83	Book 4, concerning, 'reason/thought'.
51:20-21	

The classification of Allāh's ﷻ creation in this realm evokes the identification of multifarious disciplines, primarily the knowledge of physics, but furthermore:

- cosmology and astronomy, page 30
- meteorology, geography and botany, page 36
- zoology, page 38
- anthropology, page 163
- psychology, page 73
- etc

Knowing Allāh and His characteristics (Ṣiffatullāh) by means of His decrees

Allāh exists (wujūd - وجود)

He is close by 'mankind' but cannot be grasped or contacted by

means of ‘mankind’s five senses.

13:2 20:5	Allāh is over His throne (al ‘arsh - العرش) because of His grandeur and majesty.
57:1-4	Allāh is always together with ‘mankind’ wherever ‘mankind’ may be.
2:186 50:16 6:103 7:143	Allāh is indeed closer to ‘mankind’ than even their jugular veins but cannot be seen visually.
67:12-14	Allāh is unseen and invisible to the eyes of ‘mankind’.
50:32-33	Those of ‘mankind’ who fear Allāh will come to Him with a heart turned in repentance.

Allāh is One (waḥdānīya - وحدانية)

112:1-4	Allāh is One; He does not produce ‘offspring children’ and He is not reproduced. He is ‘Self-sufficient’ from all of His creation.
16:51-52	Do not take or attribute (associate) partners with him – the greatest, unforgivable sin.
23:91	Allāh does not have children and there are no gods or deities besides Him.
21:21-22	Had there been other deities besides Allāh then those other deities would have brought and produced the creatures that they had created. One deity would have overcome another deity and the universe would be completely destroyed.
21:24-25	‘If’ indeed there is another deity besides Allāh, show proof of this. There has never been a messenger except that they were sent with the creed of the Oneness of Allāh (توحيد الله): ‘There is no ilah except Allāh’ – Oneness of worship (توحيد عبودية).

Allāh, the First and the Last – (al՚ awwal wa՚l ākhir - الأوّل و الآخر)

57:3	Allāh is the First – there is nothing before Him; and the Last – there is nothing after Him.
55:26-27 28:88	Allāh is eternal and can never be destroyed nor negated.

Allāh is different to that which He created (Ma**kh**lūq - مخلوق)

42:11	There is nothing comparable or parallel to Allāh. The Lord of all the Worlds has no partners whatsoever and He is in no need of any helper because He is the Most Exalted.
112:1-4	There is no being to equal Him or similar in being with Him.

Allāh is omnipotent (qudrah - قدرة)

54:49-50	The authority of Allāh is absolute, wherever and whenever that is.
36:83	Whatsoever He wills is.
50:38	Allāh effortlessly created this universe in 6 days (in accordance with the computations of Allāh).
25:1-2 54:49	He created everything according to its due measurement.
22:5-6	Take note and observe this universe. Pay attention to the being of 'mankind' itself;
24:45	the growth of that which is created, etc.
35:44-45	There is nothing in the heavens and on the earth that can diminish or effect the power of Allāh.
2:255	Allāh cannot be encompassed by the heavens and the earth.

Allāh is the Will (ارادة)

28:68	Everything created by Allāh is based upon and according to His will and compliance. The will of Allāh is absolute (muṭlaq - مطلق), indifferent to the intervention of 'man'.
2:34	Even angels cannot alter or affect the will of Allāh.
3:26-27	In short, all that is willed by Allāh will happen.
42:49-50	Indeed Allāh is the All-Knower and able to do all things towards whatever He wills.
2:117	The absoluteness of Allāh's will can be seen in various āyāt.
3:47	"Verily, Our Word unto a thing when We
36:82	intend it, is only that We say unto it: 'Be! –
40:68	and it is'[16]

[16] Sūrah Al Naḥl (16), ayāh 40.

Allāh, the Everliving (Al ḥayyu - الحيُّ), stands alone

40:64-65	Allāh, the Lord of the ʿĀlamīn (عٰلمين) – all that exists, the Everliving – there are no gods besides
25:58	Him – the One who dies not.
2:255	He is Allāh who lives and stands alone, the One who
20:111	sustains and protects all that exists. He is the lord,
3:1-2	perfect and free from weakness and defect.

Allāh, the All-Knower (Al ʻAlīm - العليم)

10:61	There is nothing whatsoever which has escaped the knowledge of Allāh even if it is only the size of an atom, either on the earth or in the heaven.
31:27	The Word of Allāh, His knowledge and His will are absolute.

Allāh's Word (Kalamullāh - كَلَّمَ ٱللَّهُ)

4:164	Allāh spoke to the Prophet Mūsā ﵇ at a time appointed by
7:143	Him.
42:51	Nobody whomsoever receives the word from Allāh except through inspiration (the word of Allāh, which was revealed to the Messengers is that which is revealed in the form of books and also in the form of scrolls – refer page 214, chapter 11).

Allāh is the All-hearing and the All-Seeing - (As Samīʿ waʾl Baṣīr - السّميع و البصير)

42:11	The hearing and sight of Allāh is perfect and nothing like the
20:46	hearing and sight of His creatures.
58:1	Allāh hears and sees all 'mankind''s actions. Allāh hears and
41:36	knows the appeals of His servants.
42:27	Allāh sees and knows His slaves. Allāh sees and hears whatsoever exists.
6:103	Allāh cannot be seen by the sight of 'mankind'.

Knowing the Names and Attributes of Allāh

‘Allāh’ is the self-essential name of the Lord of the universe.

28:68-70	He Himself has named Himself Allāh.
20:14	Only towards Allāh alone must all creatures serve.

Allāh possesses the Most Beautiful Names –

(Al ’Asmā’ul ḥusnā - ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ)

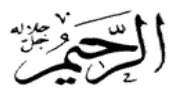
أَللّٰهُ, Allāh, cannot be translated, interpreted or substituted with or by means of any other word. For example, “God, ,Gott, Dieu, Dios, Tuhan, Gusti, etc” do not represent the qualities and attributes present within the name أَللّٰهُ. This particular enunciation is known as Al Lafaẓ ul Jalālah - الّفظ الجلالة - ‘The Sublimest Pronounciation’



1. Al Raḥmān

The Most Lovingly Beneficent, The Most Kind and Giving, The Most Gracious, The Infinitely Good

1:3; 2:163; 13:30; 20:5; 20:109; 50:33; 78:38



2. Al Raḥīm

The Most Merciful, The Most Compassionate

1:3; 4:64; 27:30; 34:2



3. Al Malik

The King, The Ruler

3:26; 59:23



4. Al Quddūs

The Most Holy, The Most Pure, The All-Perfect

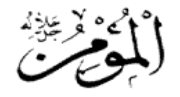
59:23; 62:1



5. Al Salām

The Source of Peace, The Flawless, The Source of Wholeness and Well-Being, The One Free from all defects

59:23



6. Al Muʾmin

The Remover of Fear, The Giver of Tranquillity, The Source of Faith, The Giver of security

59:23



7. Al Muhaimin

The Protector, The Bestower of Security, The Guardian, The Safeguarder, The Watcher over His creatures

5:48; 59:23



8. Al ʿAzīz

The Mighty, The Strong, Dignified and Powerful, The Eminent, The All-Mighty

3:4; 11:66; 27:9; 38:66; 54:42; 59:23



9. Al Jabbār

The Restorer, The Repairer, The All-Compelling, The Irresistible

59:23



10. Al Mutakabbir

The Supremely Great, The Possessor of all Rights, The Perfection of Greatness

59:23



11. Al Khāliq

The Creator, The Planner, The Creator of all things

6:102; 15:28; 40:62



12. Al Bāriʾ

The Maker, The Producer, The Evolver, The Maker from Nothing, The Inventor of all things

2:54; 59:24



13. Al Muṣawwir

The Fashioner, The Bestower of Forms, The Shaper

3:6; 40:64; 59:24



14. Al Ghaffār

The All-Forgiving, The Absolver, The Veiler of Sins and Faults, The Most Protecting One, The Oft-Forgiving

38:66; 39:5; 71:10

15. Al Qahhār

The Ever-Dominating, The Conqueror, The Prevailer, The Irresistible

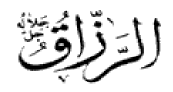
13:16; 38:65; 39:4



16. Al Wahhāb

The Most Liberal Bestower, The Great Giver, The Giver of Gifts, The Real Bestower

3:8; 38:9



17. Al Razzāq

The Provider, The Providence, The Supplier, The Bestower of Sustenance The All-Provider

51:58



18. Al Fattāḥ

The Revealer, The Granter of Success, The All-Opener

34:26



19. Al ʿAlīm

The All-Knowing, The Omniscient, The Certain-Knowing

2:247; 2:181; 3:35; 6:13; 58:7



20. Al Qābiḍ

The Withholder, The Restrainer, The Constrictor, The Decreaser of provisions

2:245



21. Al Bāsiṭ

The Unfolder, The Expander, The Releaser, The Increaser of provisions

17:30



22. Al Khāfiḍ

The Humbler, The One who Softens, The Lowerer (The One who brings low)

56:3



23. Al Rāfiʿ

The Uplifter, The Exalter, The Exalted

2:253; 3:55; 58:11



24. Al Muʿizz

The Honorer, The Strengthener, The Glorifier, The Enduer of honour

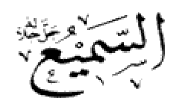
3:26



25. Al Mu<u>dh</u>ill

The Dishonorer, The Disgracer, The Degrader, The Humiliator

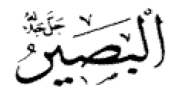
3:26



26. Al Samīʿ

The All-Hearing, The Ever-Listening, The All-Hearer

2:181; 6:13; 17:1; 40:20; 40:56



27. Al Baṣīr

The All-Seeing, The All-Perceiving, The All-Comprehending, The All-Seer

4:58; 17:1; 40:20; 40:56; 67:19



28. Al Ḥakam

The Judge, The Giver of Justice, The Arbitrator

5:45; 6:114; 10:109



29. Al ʿAdl

The Equitable, The Impartial, The Just, The Justice

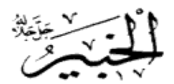
The name Al ʿAdl is not specifically used as a Beautiful Name in the Qurʾān.



30. Al Laṭīf

The Most Subtle, The Gracious, The Refined and Benevolent, The Most Courteous and Kind

6:103; 12:100; 67:14



31. Al Khabīr

The Inner-Knowing, The Knower of Reality, The Knower of Inner Truth, The All-Knower of everything

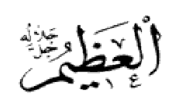
6:18; 6:103; 25:59; 34:1; 59:18; 100:11



32. Al Ḥalīm

The Most Serene, The Most Kind and Gentle, The Calm Abiding, The Ever Forbearing

9:114; 17:44; 64:17



33. Al ʿAẓīm

The Supreme Glory, The Mighty Splendour, The Most Grand, The Greatest, The Most Great

2:255; 3:74; 56:96; 69:52



34. Al <u>Gh</u>afūr

The Forgiving, The Forgiver of Sins and Faults, The Perfectly Forgiving, The Pardoner, The Oft-Forgiving

2:235; 34:2; 48:14; 64:14



35. Al <u>Sh</u>akūr

The Most Grateful, The Most Appreciative, The Rewarder of Good Works

35:30; 64:17



36. Al ʿAlīy

The Exalted, The Most High, The Ever Most High

2:255; 4:34; 22:62; 40:12



37. Al Kabīr

The Most Great, The Greatest, The Perfection of Greatness

13:9; 22:62; 40:12



38. Al Ḥafīẓ

The Preserver, The Protector, The Guardian

11:57; 12:64; 42:6; 50:32



39. Al Muqīt

The Sustainer, The Nourisher, The Preserver, The Maintainer, The Guardian

4:85



40. Al Ḥasīb

The Reckoner, The Accountant, The Sufficient, The All-Sufficient accountant

4:6; 6:62



41. Al Jalīl

The Glorious, The Majestic, The Independent, The Sublime (The Most Sublime), The Resplendent

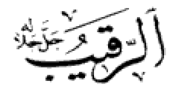
55:27



42. Al Karīm

The Most Generous, The Most Bountiful, The Most Esteemed, The Beneficent

27:40



43. Al Raqīb

The All-Observing, The Witness, The Watchful (The All-Watcher)

4:1; 33:52



44. Al Mujīb

The Fullfiller of Prayers, The Answerer of Prayers, The Responsive One, The Most Responsive

2:186; 11:61; 37:75



45. Al Wāsiʿ

The All-Embracing, The All-Sufficient, The All-Pervading, The Boundless, The All-Accommodating

2:247; 24:32; 3:73



46. Al Ḥakīm

The Most Wise, The Most Judicious, The All-Wise

6:83; 11:1; 95:8; 27:9; 34:1; 39:1



47. Al Wadūd

The Most Loving, The Most Affectionate, The Beloved, The Loving-Kindness

11:90; 85:14



48. Al Majīd

The Glorious and Majestic, The Most Honorable and Praiseworthy, The All-Glorious

11:73; 85:15



49. Al Bāʿi<u>th</u>

The Awakener, The Resurrector, The Arouser, The Dispatcher

2:56; 16:84; 16:89



50. Al <u>Sh</u>ahīd

The Omniscient Witness, The Certifier, The Testifier, The Ever All-Witness

33:55; 34:47



51. Al Ḥaqq

The Reality, The Just and Correct, The Truly Existing, The Truth

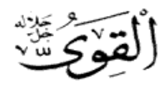
22:62; 31:30



52. Al Wakīl

The Trustee, The Disposer of Affairs, The Advocate The All-Sufficient Guardian

4:81; 17:65



53. Al Qawīy

The Supremely Strong, The Inexhaustible Strength, The All-Strong

8:52; 11:66; 57:25



54. Al Matīn

The Firm, The Steadfast, The Ever-Constant, The Most Strong

7:183; 51:58; 68:45



55. Al Walīy

The Protecting Friend, The Loving Defender, The Nearby Guardian, The Guardian

4:45; 42:28; 33:17



56. Al Ḥamīd

The Praiseworthy, The Laudable One, The Object of all Praise, The All-Praiseworthy

11:73; 14:1; 42:28



57. Al Muḥṣī

The Reckoner, The Appraiser, The Accountant, The All-Calculating

19:94; 72:28



58. Al Mubdiʾ

The Starter, The Beginner, The Originator

33:37; 85:13



59. Al Muʿīd

The Reviver, The Renewer, The Re-Creator, The Restorer

85:13

60. Al Muḥyī

The Bestower of Life, The Giver of Life, The Reviver, The Life Giver

30:50; 44:8



61. Al Mumīt

The Creator of Death, The Slayer, The Life-Taker, The Death Causer

44:8



62. Al Ḥayy

The Living, The Alive, The Everlasting, The Deathless, The Ever Living

2:255; 3:2; 40:65



63. Al Qayyūm

The Self-Subsisting, The Self-Existing One upon Whom all others depend, The All-Sustaining Protector

2:255; 3:2; 20:111



64. Al Wājid

The Finder, The All-Perceiving, The Wealthy, The Resourceful, The All-Evaluator

93:6-8



65. Al Mājid

The Noble, The Generous, The Magnificent, The Glorious

85:15



66. Al Wāḥid

The Creator of Diversity from Unity, The Manifestation of Unity, The One

13:16; 21:108; 38:65



67. Al Aḥad

The One and Only, The Unity, The Sole One

112:1



68. Al Ṣamad

The Self-Sufficient Master, The Eternal, The Everlasting, The Satisfier of Every Need

112:2



69. Al Qādir

The All-Capable, The Most Able, The All-Powerful

30:50; 6:65



70. Al Muqtadir

The All-Determining, The Prevailing Ordainer, The Powerful Determiner, The All-Able

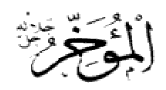
18:45



71. Al Muqaddim

The Promoter, The One who Brings Forward, The Expediter, The All-Preceding

15:24



72. Al Muʾakhkhir

The Delayer, The Postponer, The All-Finalising

15:24; 11:104



73. Al ʾAwwal

The First One, The Pre-Existing, The All-First

57:3



74. Al Ākhir

The Last, The End and The Ultimate, The All-Last

57:3

75. Al Ẓāhir

The Manifest, The Conspicuous, The Evident, The Most High

57:3



76. Al Bāṭin

The Most Near

57:3



77. Al Wālī

The Sole Governor, The Friendly Lord, The Protective Ruler, The Supporter

13:11; 12:101



78. Al Mutaʿāli

The Supremely Exalted, The Most High, The Most Lofty

13:9



79. Al Barr

The Kindly and Gracious Benefactor, The Righteous, The Source of Goodness, The Most Dutiful

52:28



80. At Tawwāb

The Acceptor of Repentance, The Oft-Forgiving, The Acceptor of our Return, The All-Forgiver of repentance

13:11; 12:101



81. Al Muntaqim

The Avenger, The Disapprover, The Inflictor of Retribution, The Possessor of Retribution

39:37; 43:41; 44:16



82. Al ʿAfuww

The Pardoner, The Most Forgiving, The Effacing, The Eliminator of Sins, The Ever Oft-Pardoning

4:43; 4:99; 22:60



83. Al Raʾūf

The Most Kind, The Tenderly Merciful, The Clement and Compassionate, The Ever Kind

2:207; 9:117; 59:10



84. Mālikul Mulk

The Master of the Kingdom, The Owner of All Sovereignty, The Lord of Absolute Ruling Power, The Possessor of the Kingdom

3:26



85. Dhūʾl Jalāli waʾl ʾIkrām

Lord of Majesty and Generosity, Lord of Glory and Honour, The All-Possessor of Honour and Sublimity

55:27



86. Al Muqsiṭ

The Most Equitable, The Just, The Most Just

3:118



87. Al Jāmiʿ

The Gatherer, The Uniter, The Collector, The All-Gatherer

3:9; 4:172; 42:29



88. Al <u>Gh</u>anīy

The Self-Sufficient, The Wealthy, The Independent One, The Ever Rich

4:131; 6:133; 22:64



89. Al Mu<u>gh</u>niy

The Enricher, The Bestower of Wealth, The Fulfiller of Needs, The Dispenser of Wealth

The name Al Mughniy is not specifically used as a Beautiful Name in the Qurʾān.



90. Al Māniʿ

The Preventer, The Protector, The Defender, The Invincible

The name Al Māniʿ is not specifically used as a Beautiful Name in the Qurʾān.



91. Al Ḍārr

The Correcter, The Balancer, The Distresser, The Afflicter, The Punisher, The Purveyor of Harm

48:11



92. An Nāfiʿ

The Creator of Good, The Benefiter, The Propitious, The Auspicious, The Purveyor of Benefit

48:11

93. Al Nūr

The Light, The Illuminator, The One who Reveals

24:35; 39:22



94. Al Hādiy

The Guide, The Leader, The Guide on the Right Path, The All-Guiding

39:23



95. Al Badīʿ

The Wonderful Originator, The Unprecedented and Incomparable Inventor, The Absolute Cause, The Originator

2:117; 6:101



96. Al Bāqī

The Everlasting, The Eternal, The Ever-Enduring, The Ever-Present, The

Immortal

55:27



97. Al Wāri<u>th</u>

The Inheritor, The Supreme Heir, The Best of Inheritors

15:23; 21:89



98. Al Ra<u>shī</u>d

The Director to the Right Way, The Appointer of the Right Path, The Unerring Director, The True Guide

18:10; 18:17



99. Al Ṣabūr

The Patiently- Enduring, The Most Restrained, The Ever Patient

2:153

Invocations and supplications (duʿāʾ دُعَاء) can be made that include Al ’Asmā’ul ḥusnā :

7:180; 17:110; 20:7-8[17]

ʿIlm علم - Knowledge

The Knowledge of Allāh encompasses everything

18:109 31:27	The parable of the unlimited knowledge of Allāh; if it was written with pen and ink…
20:98 2:33 22:70 6:59 6:73	Allāh knows everything that exists in the heavens and the earth.
27:65 32:6 27:74 28:69	Allāh knows everything that is unseen (ghaib - غَيب) and seen (shahāda); everything that is concealed and that which is revealed;
23:19 6:3	Everything that is not expressed and everything that is expressed by ‘mankind’;
15:24	Everything that is past and everything that is to come;
34:1-2	Everything that goes into the earth and everything that comes from the earth; everything that comes from the heavens and everything that goes to it.

‘Mankind’s knowledge comes from Allāh and it is very limited

2:31	Allāh bestowed knowledge to the Prophet ʾĀdam ﷺ.
96:4-5	Allāh taught ‘mankind’ whatever ‘he’ did not know, by the pen.
17:85	The knowledge of ‘mankind’ is but a little and extremely limited.
6:50 2:255	What is known by ‘mankind’ is only because of Allāh’s intention.

[17] Narrated ʾAbū Hurairah ؓ: “Allāh has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves ‘the *Witr*’”. Ṣaḥīḥ Al Bukhārī, Vol. 8, ḥadīth No. 419.

16:78	‘mankind’ was born without knowledge, without knowing anything.
17:36	Allāh bestowed hearing in order that ‘mankind’ can obtain knowledge through listening;
7:179 23:78	Allāh bestowed sight in order that ‘mankind’ obtain knowledge through seeing; Allāh bestowed hearts in order that ‘mankind’ obtain knowledge through reasoning and understanding.

The rank and condition of a person without knowledge

10:39 45:18	Without knowledge ‘mankind’ often takes pleasure in lying towards and amongst themselves with the intention of misleading ‘mankind’.
31:6	‘mankind’ follows and accords to ‘his’ personal desires without control.
7:199	It is obligatory to turn away from the foolish.
16:119	Sins undertaken through ignorance (because of stupidity) can be forgiven provided that one repents and addresses ones failings.

The superiority and rank of a person with knowledge

35:28 3:18 34:6	People with knowledge fear Allāh and bear witness to the ‘Oneness’ of Allāh, certain in that which comes from Him.
4:162 58:11 16:43 21:7	There is a great reward for those who have knowledge and Allāh ﷻ has decreed degrees of rank (both in the sight of Allāh and in the presence of ‘mankind’) amongst them as sources of reference.

Al Qurʾān is the source of knowledge

14:1 20:113	The Qurʾān is the source of knowledge that leads ‘mankind’ out of darkness.
16:65-83	Carefully study this universe; everything is fashioned and created;
16:90	‘mankind’ has been endowed and bestowed with the gift of reason;
39:9	However, only those with knowledge or those who make use of their powers of reasoning will be able to receive that knowledge and teaching.

It is obligatory to strive for that knowledge and to teach it

9:122	The pursuit of knowledge is a necessary obligation
3:187	and the intention to teach it towards others must be performed in a clear, precise manner with no
2:146-147	attempt to conceal the truth.
16:125	What is taught must be presented in a kindly, wise manner.
2:151	

Sunnatullāh – السُّنَّةُ الله – The Prescription of Allāh

Every creation of Allāh is determined by His Law

25:2	Allāh created everything and then determined its existence according to His Laws.
2:31	Allāh taught ʾĀdam ﵇, 'the names of everything' (كُلَّهَا ٱلْأَسْمَآءَ) – knowledge of the characteristics and laws to which the universe subjects itself.
67:3-4	Because this universe is created by Allāh without faults and 'mankind' has been bestowed with reasoning, then Allāh challenges 'mankind' to repeat their scrutiny.

The essence and characteristics of Allāh's Laws – Sunnatullāh

Laws which were revealed (waḥyu - وَحْيُ), written

These written laws were those revealed by Allāh towards His Prophets and Messengers in the form of Holy Books:

21:105; 33:38-39

They have the following characteristics:

1. They engage 'mankind' in the right to choose (between good and evil);

2. Their 'time response' is over a sizeable time period, more than likely lengthier than the lives of 'man' and, moreover, until the end of time. For that reason faith/belief is required;

3. Some of them can be observed from the course of humanities' history. (what were the consequences for those who were insubordinate and how this impacted upon their piety):

3:137; 65:2-3

Laws which were neither revealed nor written

These laws were those of Allāh's laws that were not revealed towards His Prophets and Messengers and have the following characteristics:

1. They did not engage 'mankind' in their process of validation; the freedom of 'mankind' did not influence these laws;

2. Their 'time response' is short, shorter than the lifespan of 'man';

3. Able to be proven through observation by 'mankind' and experimentation (because of that, Allāh commands 'mankind' to make investigations into the Natural phenomenon and occurrences of this universe):

10:101; 7:185

The characteristics of Sunnatullāh

The Sunnatullāh is exact - certain to occur

54:49	***Verily, We have created all things with Qadar* (قَدَرٍ).** – Divine Preordainment of all things before their creation.
3:137	Take note of the detriment to the insubordinate societies of before.
65:2-3	***Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.*** (If we pick up a rock and then throw it, assuredly that rock will fall – it is not possible that it will fly)

The Sunnatullāh is immutable - permanent - not subject to change

17:77	The Sunnatullāh has not experienced change since its creation by Allāh and even until Judgement Day.
33:62	The promise of Allāh towards His servants will never change;
6:115	and there is no-one who can alter the Word of Allāh (الكَلِمَٰتُ الله – the Word of Allāh) or the Sunnatullāh.
48:23	The Way Of Allāh continues immutably onwards through time.

The Sunnatullāh is objective - unbiased towards whom/whatsoever

15:21	Nothing is unavailable.
21:105	The pious/righteous will inherit the land (those who are faithful to the Sunnatullāh will obtain success)
49:13	Honour amongst 'mankind' in the sight of Allāh is not because of gender, race or some other such definition but only on the basis of the pious fear of Allāh – تَقْوَى (the certainty of Allāh's law is objective)

Is there any deviation regarding the Laws of Allāh?

21:68-71	The Prophet 'Ibrāhīm ﵇ did not burn in the fire and in fact felt cold.
19:22-26	Maryam gave birth to a son without a husband;
19:27-36	The Prophet ʿĪsā ﵇ was able to speak whilst in the cradle.

All of the above events are miracles (muʿjizāt مُعجِزَاة) bestowed by Allāh upon specific individuals and at specified times. This issue is also part of the Sunnatullāh, in order to exhibit His power and greatness.

The Universe – heavens and the earth

The Creator of the Universe

26:23-24	The Creator of the universe is the Lord of the
21:56	universe, namely the True Lord, the One and
37:4	Only Lord.
39:38	Allāh is the Creator of the heavens and the

2:117	earth, and it is enough for Him to say ‘be’
30:25	according to His intention; and there are none who
35:40	help Him.
46:4	Idols contribute nothing.
79:27-28	It is Allāh who brings about His creation and perfects His creation.
44:7	Likewise it is Allāh who maintains His creation and
78:37	at one and the same time it is Allāh who unites it
35:41	in order that it is not destroyed.

The Time of the Universe’s creation

40:57	The creation of the heavens and the earth is superior to the creation of ‘mankind’ and the embodiment of them with souls.
32:4	The heavens and the earth were created in 6 days (’ayyām أَيَّامٍ days, eras, periods), including everything that exists
50:38	between them (the heavens and the earth).
41:9-10	The earth and all its contents was created in 4 days.
41:11-12	The heavens was created in 2 days and it initially consisted of smoke.
32:5	Time is relative; a day according to Allāh’s computation equals 1000 years by ‘mankind’’s calculations; a day equals 50 000 years;
70:4	such decisions are the exclusive right of Allāh.
7:54	

The Creation of the Universe

21:30	The heavens and the earth were previously one,
21:104	like a rolled up scroll and then afterwards it was separated.
78:12	Allāh created 7 strong heavens and the earth is
65:12	likewise strong.
40:64	The earth was created as a dwelling place, a place of settlement for ‘mankind’. The heavens were created
23:17	as a roof raised above by Allāh as a sign of His power.
21:33	The heavens were adorned with stars, clusters of stars[18], the
50:6	sun and the moon.
37:6	
25:61	
81:16	The stars revolve and go out of sight.

[18] Galaxies.

51:7	The heavens possess orbits for the stars and the planets.
21:33 14:33	The sun and the moon also revolve[19] in orbits and on courses.
10:05	The sun shines and the moon illuminates.

The Function of the Heavenly bodies

6:97	As guides through the darkness.
16:16	As landmarks and direction indicators.
67:5 37:8	As missiles against Shaiṭān (شَيْطَان - Ṣatan), who seeks to listen to the talk of the Malāʾikat (الْمَلَٰئِكَةِ - the angels).
15:16-18	As an illustration for those people who gaze at it.

The Relationship of passing time and the movement of the heavenly bodies

25:45 25:46 16:48	The movement of the earth about the sun forms shadows which continue to change at every minute, hour, day, etc.
22:61 36:37-38	The revolution of the earth (about the sun) is a day; this consists of the day and the night, with the night withdrawn from the day, and so on.
36:39 36:40 84:18	A single rotation of the moon constitutes a month, 29 or 30 days in duration; the start of the month finds the moon in the form of a crescent; mid-month the moon is full and the end of the month the moon is once again in the form of a crescent but in the reverse direction to the beginning of the month.
55:17	The movement and bearing of the sun in the north and the south causes various set climatical changes within individual nations.
9:36 17:12 13:2 55:5	A year consists of 12 months. All of this is created in order that 'mankind' understands that the computation of time and the number of years is computed according to a time appointed by Allāh.

Does life exist in the heavenly bodies?

5:120	The heavens and the earth belong to Allāh and dispersed

[19] The sun rotates and the moon rotates and revolves (around the earth, which itself revolves around the sun).

42:29
19:93 within them are moving organisms; all will return to Allāh as slaves.

55:33 Penetrate the heavens and learn if you have the power or possess the capability/ knowledge to do so.

Everything submits to Allāh

22:18 Everything that is in the heavens and on the earth glorifies, prostrates and praises Allāh.

17:44
55:6
13:13 The trees and plants submit to Him and the thunder glorifies and praises Allāh.

16:49 It is towards Allāh alone that everything in the heavens and on the earth prostrates.

24:41 Everything already knows its own manner and method of worship, glorification and praise of Him.

The Perfection of the Universe

67:3-4 This universe is perfectly balanced and has no fault whatsoever.

86:1-4 Pay attention to the piercing light of the bright star; Is there a guardian besides Allāh?

71:15-16 How is it that Allāh has created 7 heavens, the light of the moon and the shine of the sun?

88:18 How is the heaven held up?

88:19 How are the mountains held in place?

88:20 How is the earth spread out?

78:8 ‘mankind’ is created in pairs.

78:9 Sleep is created for rest.

78:10 Night is created as a covering.

78:11 The day is created in order to seek out a livelihood.

78:12 7 strong heavens are built.

78:13 The sun is created as a shining lamp.

78:14 Rain is sent down from the heavens in abundance.

78:15-16 Corn, vegetation and lush growth are grown.

Take note of all of this!

The Purpose of the Universe’s creation

21:16 The Universe was created by Allāh by His

29:44	authority in truth and with purpose and not as a
46:3	plaything.
3:190	It is a sign of Allāh’s authority for those who understand;
30:22	A sign of Allāh’s authority for those of sound knowledge;
10:6	A sign of Allāh’s authority for those who fear Allāh;
16:65	A sign of Allāh’s authority for those who want to listen and a
13:3	sign of Allāh’s authority for those who think.
2:29	It is created to fulfil the needs of ‘mankind’ and as a mercy from Allāh.
45:13	It is created for the sake of ‘mankind’ in order that
31:20	they are thankful for blessings;
11:7	in order to test all of ‘mankind’; and to find out
67:2	whomever is the best in deeds within this life.

The Total destruction of the Universe

The destruction of the universe will certainly occur

30:8	The purpose of creating the heavens and the earth
35:41	is only for the duration of a definite predetermined
28:38	time, when its destruction will be unavoidable.
7:187-188	The time of this destruction is known only to Allāh the Everlasting.
11:123	It is only towards Allāh that all decisions return.

‘Mankind’s’ situation

75:6-7	At the time of the ‘Day of Resurrection’ the eyes of ‘mankind’ will be wide open with surprise and fear from witnessing this event.
101:3-4	On that day ‘mankind’ will be like scattered moths.
99:3-4	‘mankind’ will be in a state of confusion at witnessing the occurrences taking place around them; that day
99:6	the earth will reveal all that has taken place.

The Heaven’s situation

21:103-104	On the day of that destruction the heavens will be rolled up like a scroll of paper.
25:25	The heaven will be torn asunder and white mist will issue from within; the angels will descend in waves.
55:37	The heaven will be rent asunder, red and rosy.

84:1-2	All of this will occur by His will and all will obey
81:11	Allāh and the heaven will be destroyed by Allāh.

The situation of the stars, moon and sun

81:1	The sun will be wound around.
81:2	The stars will fall and scatter.
54:1	The moon will be cleft asunder with the result that
75:8	the moon will lose its light.
75:9	At that time the sun and the moon will be joined together and the heaven rolled up.

The Earth's situation

81:3	The mountains will disappear and be like carded wool; they
101:5	will be blasted and scattered like dust and all will be flat and
20:105-107	smooth.
81:6	Likewise the seas will be like blazing fire or overflow; and the earth will quake and pour out its insides.
84:3-5	The earth will be emptied and stretched out; everything obeys its Lord and it will obey.

The Earth and its plants

The state of the earth and the mountains

16:15	Allāh ﷻ lays out the earth and implants mountains into the earth as pegs so that it does not shake.
20:53	This earth is complete with roads and rivers as
21:31	guidance signs for 'mankind'.
31:10	Allāh has distributed on this earth a proliferation of
35:27	various animals and plants of various colours and
35:28	fruits.
78:6-8	Likewise animals and 'mankind'. The earth is as a bed and the mountains as pegs whilst 'mankind'
13:3	is in pairs.

Take note!

The state of the various lands and plants

7:58	Of the various lands there are those that are fertile
18:8	and those that are infertile.
2:155	When infertile this is a test and an ordeal from Allāh with a decrease in the success of fruit growth and means of agriculture.
55:6	Trees and plants prostrate to Allāh.
32:27	By means of the rain Allāh creates and makes fertile
25:49	the barren and infertile land.
16:65	This issue is a clear sign of Allāh's authority,
78:14-16	because He brings forth seeds and vegetation and lush gardens as a result of the rain He provided.

The production of Rain

13:12-13	The dark clouds, thunder and thunderbolts make 'mankind' fearful and hopeful of the prospect that rain will fall bringing with it mercy.
25:48	The wind brings glad tidings because rain eventuates from
35:9	the wind's movement.
30:48	The wind bears clouds to certain places in the form
24:43	of wads and rolls similar to mountains in construction. From out of their rifts comes water and/or ice.
23:18	Subsequently this water is absorbed into the land and flows to valleys.
13:17	This process is maintained continuously and forms a cycle.
86:11	"By the sky which gives rain".
56:68-70	Allāh creates that rain and treats it so that it is not salty. This is surely a blessing from Allāh that 'mankind' must be thankful of.
25:50	This rain is distributed amongst various places and not just in one place alone.

The Proliferation process of plants

21:30	Everything that lives is created from water.
2:22	Rainwater is the bearer of life to plants.
55:10-12	Plants flower and amongst them are those that are sweet
13:3	scented. Allāh has created flowers in pairs (male - female).
15:22	These flowers are fertilised and fecundated by means of the

wind (those that are larger are likewise fertilised by animal movements).

41:47 Fruit comes forth from its sheath once it is large and mature enough.
6:99 Allāh enhances the flavours and varieties one from
13:4 the other.
15:19 There are all kinds of plants and in all manner of measure.
6:59 Leaves fall and seeds fall; Grass grows green and
87:4-5 lush and then becomes dark and dry;
39:21 Plants turn dry and yellow and eventually wither.
25:50 Because the cycle of rain alternates, then after rain
78:14-16 falls the plants are once more revitalized and lush.

The Earth's surface is the source of livelihood

15:20 The earth was created by Allāh for the interests of
7:10 'mankind'; as a source of livelihood complete with
16:10 water.
23:19 There are many varieties of plants, those bearing
23:20 fruit and different in flavour (6:41).
31:10 Various kinds of animals;
36:79-80 Allāh has created fire to come forth from green trees.
67:3 Everything has been created in harmony and compatibility.
11:61 'mankind' was created from earth and settled on the earth, as its executor:-
2:30 Khalīfah fī'l ʿard - خَلِيفَةً فِى ٱلأَرْضِ.
30:41 When destruction occurs on this earth its cause is as a result of 'mankind's' performance upon it (Because of that, it is necessary to conserve it and reap its rewards without excessiveness and only as one pleases).

Domesticated and other animals

The Creation and Proliferation of animals

24:45 All kinds of animals are created from water; and
42:11 created in pairs in order that all the various kinds of
31:10 animals may multiply.
2:164 Allāh has distributed over the face of this earth
35:28 various kinds of animals with various colours and types.

Various animals and their various lairs

11:6	Allāh knows the dwelling places of all creatures;
16:68	and it is Allāh who makes provisions for them all;
29:41	observe the inhabitations of the spiders;
2:26	the mosquitoes;
2:57	the quails;
16:79	Observe the birds in flight;
22:28	livestock;
22:36	camels, etc.
25:59	Allāh created two seas; one palatable and the other salty;
55:19-22	both free to meet each other and yet neither transgresses an
16:14	unseen barrier between them; from within them are various animals and precious belongings.
6:38	All living creatures dwell in communities like us.
16:8	Allāh created horses, mules, donkeys, and other beings that we do not know of.

The Benefits of animals for 'mankind'

16:66	Pure milk is available from animals as a wholesome drink.
23:21	Animals provide many benefits besides for 'mankind'; meats
16:80	to eat; skins and hides for furnishings; wools and furs for dress and warmth;
16:5-8	they carry loads for 'mankind'; give pleasure to the eye.
36:72	Allāh submits the animals for the benefit of
40:79-80	'mankind'.
43:12-13	We need to glorify Allāh, our Lord who has made submissive for 'mankind' that which we have no power to submit.
22:34	Slaughtering for sacrifice is a fixed law.
16:69	Honey is a medicine for 'mankind'.

The attitude of 'mankind' towards animals

4:116-119	The posture of the mushrikīn - مشركين - polytheists: invoke
6:136-140	injustice, in order to generate rituals that assign partners with
6:148	Allāh; make ḥalāl that which is ḥarām and vice versa.
2:205	The posture of the munāfiqīn - منافقين - hypocrites: invoke destruction.
5:103-104	The posture of the kāfirīn - كافرين - disbelievers: conjure up falsehood toward Islām and its laws; fabricate individual rules designed to mislead.

5:105 The posture of the mu'minīn - مؤمنين – faithful: different from the others; behave in the Way commanded by Allāh and His Messenger.

What is said about the Universe[20]

The Universe

The age of the universe is approximately 25 billion years (25×10^9) and can still exist for some billions of years to come.

Within this universe are billions of galaxies. Amongst these galaxies are:

- the **Milky Way** (our solar system is contained within it)

- the **Magellan galaxy** (at a distance of some 150 000 light years from the Milky Way)

- the **Andromeda galaxy** (even further distant than the Magellan galaxy at a distance of some 2 000 000 light years)

How distant is one light year?

The speed of light is the maximum speed which matter can travel, namely 299,792,458 metres per second or approximately 100 000 000 000 000 000 metres per year (10^{16})

How vast therefore is the universe when one takes into account the billions of galaxies therein?

Only Allāh ﷻ knows.

The Milky Way

1. Within the Milky Way galaxy alone there are in the order of 100 000 000 000 (one hundred billion - 10^{10}) stars, one of which is our sun.

[20] *Ensiklopedi Dunia Kita 4* (Encyclopaedia of Our World 4), PT Djambatan, Bumi dan Antariksa (The Earth and Outer Space); PN Balai Pustaka, *Atlas Dunia* (Atlas of the World), Drs. Djenen Bale, M.Sc., Balai Pustaka Fisika (Physics), Bina Pustaka Tama, Surabaya.

2. The Milky Way galaxy is shaped like a disc. Thus, it is dense in the middle and thinner around all its edges. The centre of the Milky Way contains approximately 80 billion stars with the remaining 20 billion towards the edges, including the location of our sun.

3. The width of the Milky Way from one side to the other (diameter) is 100 000 light years with the central part of the disc measuring approximately 10 000 light years.

4. The closest star is Alpha Centauri, the faintest component of which, Proxima Centauri, is the closest star to the Sun, at about 4.3 (4.3×10^{13}) light years distance from the earth. Our sun is not the biggest star. There are stars which are some 27 000 000 times larger than the sun.[21]

The Solar System

The central point of orbit for the planets is our sun and the nine major planets known to revolve around the Sun are (in order of increasing distance from it): Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto.

The following table is a comparison of the sun and the planets:

[21] 37.8 trillion kilometres in diameter! That is approximately 40 light years in diameter!

Our Solar system	Radius - Kilometres	Distance from Sun - Kilometres	Rotation time[22] – on its own axis in days[23]	Revolution time – around the Sun in days[24]	Mass (Earth = 1[25])
Sun	700000	0	25.0	0	333400000
Mercury	2440	57910000	58.6467	88	0.055
Venus	6056	108210000	243.02	224.7	0.807
Earth	6378	149600000	23.9344696	365.25636042	1.000
Mars	3390	227940000	24.622961	687	0.106
Jupiter	71400	778300000	9.925	4346.546	318000
Saturn	60400	1427320000	10.543056	10775.05	94100
Uranus	23700	2863840000	17.24	30681.5	14400
Neptune	22300	4478440000	16.11	60194.19	17100
Pluto	3200	5861440000	6.3872	90473.91	0.9

The Sun

Photosphere

- that which is visible daily

- in the form of agglomerations which always change as a result of the billowing hot gases from within

- the temperature of the outer part is approximately 6000 °C

- the nucleus of the sun has a temperature of between 10 000 000 °C and 20 000 000 °C

Chromosphere

[22] Figures are at best approximate.
[23] Measured as the time the earth rotates 100% around its own axis - 23.9344696 hours (23 h 56 m 4.1 s).
[24] 365.25636042 sidereal days.
[25] The mass of the earth is 5.98 x 10^{24} kg.

- this part of the sun is its atmosphere

- approximately 10 000 km in width and red in colour

- it looks like a red bracelet around the moon at the time of a solar eclipse

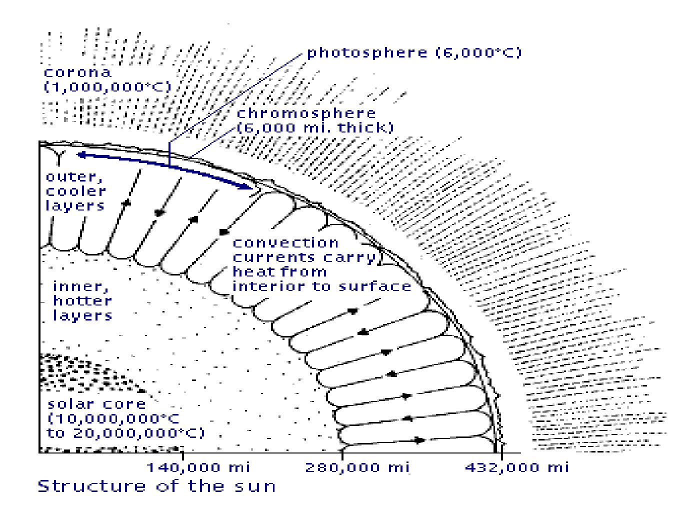
Corona

- the Corona is the extreme atmosphere of the sun

- its form changes and its light is grayish

- its temperature reaches 1 000 000 °C

- easy to distinguish at the time of a total solar eclipse



Structure of the sun

The Earth

1. The shape of the earth is, like the other planets, spherical; simple proof of which is:

- at the time that the sun newly sets, high clouds and mountains are still clearly visible

- a straight path in one direction will return to its starting point

- the apex of a ship's mast is visible before the rest of a ship approaching the coast

2. As we ourselves observe, the surface of the earth is made up of level as well as highlands (mountains); flat and also steep; smooth and expansive. The greater division is seas wherein some parts are ripples and rather smooth whilst other parts are high waves that resemble mountains; and moreover parts of the sea are frozen.

3. The further one penetrates the earth the higher the temperature[26]:

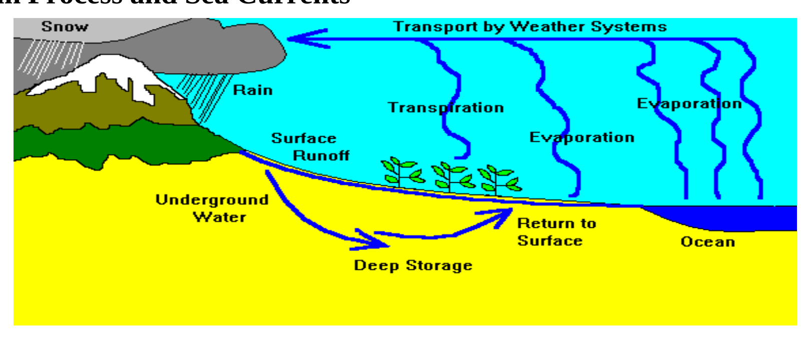
- a depth of 50 km reaches a temperature of 1 500 °C

- a depth of 3 000 km reaches a temperature of 5 000 °C

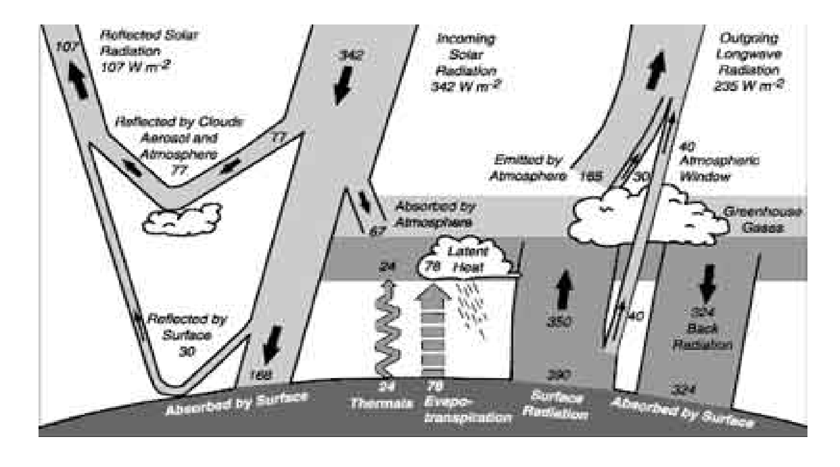
- the centre of the earth reaches a temperature of 7 000 °C

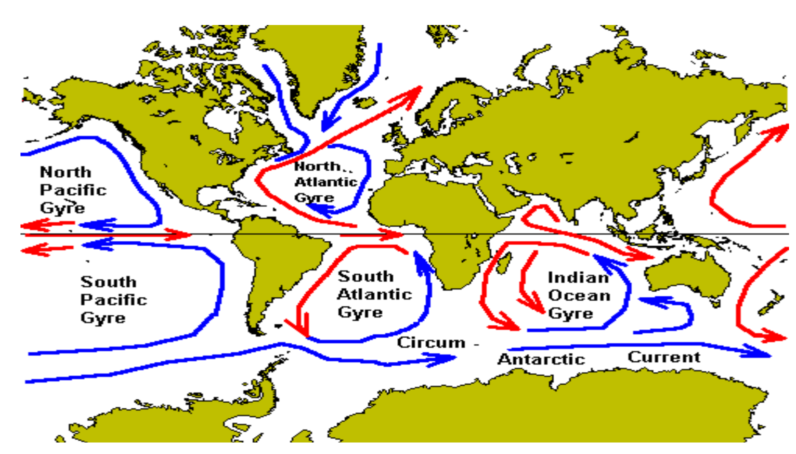
4. Our earth also both rotates (upon its own axis) and revolves (its orbit around the sun), in the same direction, namely from the west to the east. The result of the earth's rotation brings about day, night, and differing times between places on different degrees of longitude. Whilst the effect of the earth's revolution results in the changing of seasons; lengthening of days and nights; and the viewing of, from month to month, different constellations.

Rain Process and Sea Currents



[26] The Earth is a nearly spherical body with an equatorial radius of slightly more than 6,378 kilometres (3,963 miles).





Ocean currents occur because of the difference in density between sea water and wind. Sea water shifts from locations of high density to locations of low density. The colder the water temperature the higher the content of salt. Ocean currents that are formed by the difference in water temperature are referred to as vertical and horizontal currents, whereas the influence of wind on the ocean's surface forms surface ocean currents.

CHAPTER 2

Supernatural Creatures and their Nature

۞ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩

And with Him are the keys of the Ghaib, none knows them but He. And He knows whatever there is in the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but it is written in a, Clear Record.[27]

---

[27] Sūrah Al ʾAnʿām (6), ayāh 59.

The Ghaib الغَيبِ

With Allāh are the keys of all that is hidden

32:6 59:22 35:38	Allāh knows all that is hidden and all that is seen, whether in the heavens or the earth.
49:18 27:75	Everything is written in a Clear Record (لَوحُ ٱلمَحْفُوظ - the ‘Preserved Tablet’).
6:59	With Allāh are the keys to all that is hidden and no one knows these things except Allāh Himself.

Allāh knows the affairs of the hidden

15:24	Allāh knows the people of before and those now present.
33:63 34:3	No one knows about the Sā‘at - السَّاعَةُ – or time of the occurrence of Resurrection except Allāh.
27:65	There is no being either in the heavens or upon the earth who knows about the ghaib except Allāh.
31:34	It is Allāh who sends down the rain; It is Allāh who knows what is in the womb; no one knows what is in store for ‘him’ tomorrow or where it will be that ‘he’ dies.

Allāh knows all that is in the heart

6:3	Allāh knows whatever is concealed and revealed;
16:23	Allāh knows the intentions of all ‘mankind’.
27:74	Allāh knows what is concealed by the heart and what is revealed by it.
31:22-23	Allāh knows all the contents of the heart.

Some of that which is hidden

34:46	The Prophet Muḥammad ﷺ on the basis of the waḥyu (revelation - وَحْىُ) he received from Allāh, delivered to and admonished ‘mankind’ about their requirement to obediently

	and submissively represent themselves towards Allāh before the coming of the severe torment and the Day of Resurrection.
72:26-28	Allāh does not reveal anything of the ghaib except towards those Messengers whom He has elected.
81:22-24	In all truth Muḥammad ﷺ is under no circumstances insane; and he has seen the angel Jibrīl (جِبْرِلَ) عليه السلام towards the east; and he is not a person to withhold that which he knows of the ghaib.
72:1-3	The Messenger of Allāh ﷺ whilst reciting Al Qurʾān was listened to by a group of Jinn (جِنٌّ)[28]
3:44	Amongst news of the ghaib are accounts of past generations.
3:179	Allāh delegated knowledge towards Muḥammad ﷺ in order that he perceives the contents of 'mans'' hearts.
2:3	Belief in that which is ghaib is one characteristic of a person with piety.

The Malāʾikat الْمَلَٰئِكَةِ - The Angels

The creation and essence of Malāʾikat

The Malāʾikat are composed of light,[29] according to a particular ḥadīth narrated by ʿĀisha رضي الله عنها. As regards their characteristics:

16:49-50	They are not proud; they are fearful of their Lord and they willingly obey the commands of Allāh.
21:26-27	They are regarded as honoured slaves by Allāh; they never withdraw from Allāh's command and are
66:6	obedient; they never rebel against His commands.
37:1-3	Those in groups who line up do so in an orderly rows; they desist from immoral acts and they recite that which they have learned (revelation from Allāh).
89:22	On the Day of Judgement they will line up and at the same
37:165-166	time they will obey the command of Allāh and glorify Him.

[28] A creation, created by Allāh from fire, like human beings from mud, and angels from light.

[29] Nowhere in Al Qurʾān is there a direct reference to angels being composed of light. However, the ḥadīth of ʿĀisha رضي الله عنها affirms that such is the case.

22:75 16:2	The Malāʾikat are the envoys and messengers of Allāh towards those slaves inspired by Him.
6:8-9	The Malāʾikat are neither prophets nor messengers for all (except to those Prophets and Messengers as ordained by Allāh) of ‘mankind’.
2:30-31 2:33	The knowledge of the Malāʾikat is limited to that which has been taught to them by Allāh, even though they are especially gifted.

The duties of the Malāʾikat

Organize all matters

77:1-5 79:1-5 51:4 97:4	The Malāʾikat Jibrīl (جِبْرِيل - Gabriel) ﷺ with the permission of his Lord organizes all matters.

Convey waḥyu to the anbiyā’ (اَنْبِيَّاء - prophets) and amongst those slaves inspired by Him.

2:97 26:192-194 16:102	Jibrīl ﷺ conveyed waḥyu to the Prophet Muḥammad ﷺ, which was assembled together as Al Qurʾān. Other names for Jibrīl ﷺ are:
	Ar Rūḥ (الرُّوحُ – the spirit) Al Āmin (الآمِنُ – the peaceful) Ar Rūḥul Qudus (الرُّحُ ٱلْقُدُسِ – spirit of the holy)
42:51 4:163 3:40-41	The Malāʾikat Jibrīl ﷺ also delivered waḥyu to the first Prophets and Messengers, amongst whom was the Prophet Zakarīyā ﷺ.
16:2	The Malāʾikat Jibrīl ﷺ also delivers inspiration to those slaves deemed to receive it by Allāh;
3:42-46	amongst them was Maryam (مَرْيَمُ) – the mother of the Prophet ʿĪsā (Jesus) ﷺ.

Pacify the hearts of the Prophets and the Faithful.

8:11-12	(Remember) when your Lord inspired the angels,: Verily, I

3:126	am with you, so keep firm those who have believed. I will
2:253	cast terror into the hearts of those who have disbelieved, so
5:110	strike them over the necks, and smite over all their fingers
	and toes.”

As friends, guardians and helpers of the Faithful.

41:30-31	Allāh made it not but as a message of good news for you, and
8:9	as an assurance to your hearts. And there is no victory except
3:123-126	from Allāh, the All-Mighty, the All-Wise.

Pray for the Faithful and ask for forgiveness.

42:5	Nearly the heavens might render asunder from above them,
	and the angels glorify the praises of their Lord, and ask for
33:43	forgiveness for those on the earth;
40:7-9	(Remember that) Verily, Allāh is the Oft-Forgiving, the Most
	Merciful.

Pronounce Ṣalawāt (الصَّلَوَات – intercessory prayer) for the Prophet Muḥammad ﷺ.

33:56	Allāh sends his Ṣalāt on the Prophet and also His angels too.
	O you who believe! Send your Ṣalāt on him and greet him
	with the Islāmic way of greeting.

Glorify Allāh and prostrate before Him.

7:206	Surely, those who are with your Lord are never to proud to
2:30	perform acts of worship to Him, but they glorify His Praise
21:19-20	and prostrate before Him.

Bear the ‘Arsh (العَرْش – the throne) of Allāh.

69:17	And the angels will be on its sides, and eight angels will, that
40:7	Day, bear the Throne of your Lord above them.

Inspire ‘mankind’ to do good and to bear witness.

50:16 50:21 34:41	And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.

Record the actions of ‘mankind’.

82:10-12 50:18 13:10-11 50:17 10:21	Not a word does he (or she) utter, but there is a watcher by him ready. …Certainly, Our Messengers record all of that which you plot.

The Malāʾikat punish and execute the laws of Allāh towards ‘mankind’.

2:210 4:97 47:27 8:50	And if you could see when the angels take away the souls of those who disbelieve, they smite their faces and their backs, (saying): “Taste the punishment of the blazing Fire

Draw the soul of ‘mankind’.

79:1-2 6:61 7:37 6:93 32:11	Say: “The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord.”

Blow the (Last) Trumpet.

69:13-19 50:41-44	And listen on the Day when the caller will call from a near place. The Day when they will hear Aṣ Ṣaiḥah in truth, that will be the Day of Coming Out.

Guard Hell and punish its occupants.

2:161-162 16:28-29 43:74-77 74:28-31 66:6	O you who believe! Ward off from yourselves and your families a Fire whose fuel is men and stones, over which you are angels stern (and) severe, who disobey not, the Commands they receive from Allāh, but do that which they are commanded.

Guard Paradise and bestow peace upon its occupants.

16:30-32 13:19-24 41:30-31 13:23-24	‘Adn Paradise, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): “Salāmu ‘alaikum (Peace be upon you for) bimā Ṣabartum (for that you persevered in patience)! Excellent indeed is the final home!”

The speed of the Malāʾikat before Allāh

35:1	The Malāʾikat have wings – two, three and four.
79:3-5	They descend from the heavens rapidly.
70:4	The Malāʾikat and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousands years.

The enemies of the Malāʾikat

2:97-98 2:101	Whoever is an enemy to Allāh, His Malāʾikat, Jibrīl and Mīkāel,then verily, Allāh is an enemy to the disbelievers.

The opinion of the disbelievers towards the Malāʾikat

53:27 43:16-20 37:149-150 16:57 17:40	Has then your Lord preferred for you sons, and taken for himself from among the angels daughters. Verily! You utter an awful saying, indeed.

From these āyāt emphasized above it can be understood that the Malāʾikat are neither female nor male since for each female gender there is assuredly a male gender. For that reason, the Malāʾikat are said to be neither male nor female. Furthermore, since they are neutral in gender, then they are not in essence desirous, whether it be desire to marry, to eat and drink, or other

such desires.

The Jinn الْجِآنَّ

The Jinns creation

55:15 15:27	The Jinn are created from a flaming fire, extremely hot.

The nature of the jinn is in similitude to the nature of ‘mankind’

72:11-12	Amongst the jinn are those who are righteous, but also there are those who are of an evil nature.
72:13-15	There are those who are obedient but also there are those who are extremely insubordinate.
72:26-28 34:14	They do not know that which is ghaib; if they knew, they would not be subject to punishment; since they would surely not rebel against Allāh.

The purpose of creating the Jinn

51:56 6:130	The Jinn were created for the worship of Allāh; by following the Messengers from amongst ‘mankind’.
72:15	The threat of punishment is given to those of the jinn who are evil and rebellious.
72:16-17	Whereas those who were obedient will receive their just blessings.

The Daʿwah of the Muslim Jinn to their peers

72:1-3	A group of Jinn listened to the recital of Al Qurʾān by ‘mankind’.
46:29-35	When those who had listened returned home, they gave daʿwah and the reminder to their friends.
72:4-10	However many of those amongst the Jinn are rebellious, evil and disbelievers.
72:18-19	The Jinn crowded around, jostling each other in order to listen to the Prophet Muḥammad ﷺ at the time he gave

prayer.

The majority of Hell's occupants are the jinn and 'mankind'

34:14 11:119	Amongst the Jinn and 'mankind' there are many who will be punished because they did not believe in that which is ghaib and rebelled against it. They do not want to make use of their heart and senses to understand the signs testifying to the authority and Oneness of Allāh.
41:25 46:18	They perceive that which is evil as good; they are those who suffer losses.
7:38-41	They mutually curse each other at the time they enter into Hell.

Iblīs إِبْلِيسَ and Shaiṭān الشَّيْطَٰنُ

The origin of Iblīs is from the category Jinn

18:50 2:34	Iblīs (Shaiṭān) is one of the disobedient jinn who hid amongst the angels.
7:27	Iblīs or Shaiṭān sees 'mankind', but 'mankind' does not see him.

The nature of Iblīs

15:28-44 38:71-85 7:11-18 17:61-65	In order to clearly understand and definitively identify the nature of Iblīs and his descendants, we can explicitly read the narrative of the first instance of disobedience carried out by Iblīs. His (Iblīs) dialogue with Allāh is immortalized in Al Qurʾān as well as other āyāt mentioned.
18:50 20:116-117	What is clear is that he is a slave of Allāh who is disobedient, rebellious, disavowing, arrogant and accursed. He is given life until the Day of Judgement and he desires to lead astray all of 'mankind' in order to lead them to hell by enticing them with that which is seemingly wonderful.

Those who are included in the group of Shaiṭān

6:112 59:16-17	Those who are included in the group embracing Shaiṭān are Iblīs,those of ‘mankind’ who always whisper, suggest or imply evil and mislead ‘mankind’.
6:128 41:29 114:1-6	Consequently, reference to Iblīs incorporates and means discussion of Shaiṭān; thus, matters of discussion in reference to Shaiṭān are more than likely references to the assemblage of Iblīs and also likely references to the assemblage of ‘mankind’, or in reference to both of those assemblages.

Every person is pursued by Shaiṭān

6:112 4:118-119	Shaiṭān whispers alluring and beguiling words within the hearts of ‘mankind’ with the evil purpose of desiring to deceive all of ‘mankind’.
25:29 8:48	He intends to lead astray and does not want to help them if some misfortune befalls them.
14:22	This is the proclamation of Shaiṭān at the time the matter was decided.

The capacity for Shaiṭān to beguile

15:16-18 37:6 37:10	The Shayāṭīn are incapable of penetrating the near heavens where they attempt to overhear the discussions of the angels. They are pursued by flaming fire.
16:99 38:82-83	They are incapable of tempting those who have faith, trust in Allāh,and righteous (obey all guidance and commands of Allāh).
16:100 43:36	They only have the power to entice those who are mushrikīn and those who are guided by them.
58:19	Shaiṭān tries to make ‘mankind’ forget the remembrance of Allāh.

The pronouncement of Allāh regarding the lures of Shaiṭān

2:168-169	Shaiṭān orders ‘mankind’ to do that which is despicable and vile;

2:268	to do that, which is evil and miserly;
5:90-91	to instigate enmity, hatred and cruelty; and to prevent us from the remembrance of Allāh.
17:27	Spendthrifts are brothers of Shaiṭān;
24:21	Shaiṭān calls to acts of denial and disavowal;
58:10	Be careful with secret conversations;
17:53	Avoid words that give rise to disputes; and hinder 'mankind'
43:36-38	from the right path;
35:6	Shaiṭān is the enemy of 'mankind' and he always attends and
36:60-62	thereby endeavours to entice 'mankind' to Hell; Shaiṭān is a clearly defined enemy for 'mankind' ;
7:27-30	He is the foe of 'mankind' so do not make him your friend; all of this needs to be taken into account by Banī ʾĀdam.

Seeking protection from the evil of Shaiṭān

23:97-98	And say: "My Lord! I seek refuge with You from the
7:200-202	whisperings of the Shayāṭīn. And I seek refuge with You, My
113:1-5	Lord! lest they may attend me". And if an evil whisper from
114:1-6	Shaiṭān tries to turn you away, then seek refuge in Allāh.
41:36	Verily, He is the All-Hearer, the All-Knower.

CHAPTER 3

‘Mankind’ and their nature

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ
مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى
تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١

O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and the wombs. Surely, Allāh is Ever an All-Watcher over you.[30]

[30] Sūrah Al Nisāʾ (4), ayāh 1.

The Names of ‘Mankind’

Al Insān – الإِنْسَان

‘Mankind’ as part of a group, or ‘as a whole’.

76:1-2	Has there not been over man a period of time, when he was nothing to be mentioned? Verily, We have created man from Nutfah drops of mixed semen, in order to try him, so We made him hearer, seer.

Al Ba<u>sh</u>ār - البَشَار

‘mankind’ viewed as an individual, not part of a group.

15:28 16:103 17:93 19:26	And (remember) when your Lord said to the angels: “I am going to create a man from sounding clay of altered black smooth mud”.

Banī ʾĀdam - بَنِّى ءَادَمَ

‘Mankind’ perceived as descendants.

17:70 17:61	And indeed We have honoured the Children of ʾĀdam, and We have carried them on land and sea, and have provided them with Aṭ Ṭaiyibāt, and have preferred them above many of those whom We have created with a marked preference.

Al Nās - النَّاسِ

‘Mankind’ as discerned by all the issues within their lives.

114:1-6

The Process of ‘mankind’s’ Creation

The creation of ʾĀdam ﵇

3:59’	ʾĀdam ﵇ was created from ‘dust’ (turāb - تُرَابِ);
15:28	from sounding clay (ṣalṣāl - صَلْصَال) of altered smooth mud
55:14	black and given form (fa<u>khkh</u>ār - فَخَّار);
37:11	from sticky clay (ṭīn - طِين);
15:29	Allāh completed his creation and blew into him Rūḥ;
32:9	

The creation of Ḥawwāʾ - حَوَّاء

4:1	Allāh created a wife from ʾĀdam ﵇ for him, by the name of Ḥawwāʾ – Eve.
39:6	ʾĀdam ﵇ is the ancestor of all ‘mankind’.

The creation of ʿĪsā ﵇

66:12	Maryam, the daughter of ‘Imrān, was obedient.
4:171	ʿĪsā the son of Maryam was created by Allāh’s
21:91	word; and rūḥ from Allāḥ was blown into Maryam.
2:87	ʿĪsā ﵇ was supported with Rūḥ ul Qudus.
3:59	The creation of ʿĪsā ﵇ was like the creation of ʾĀdam ﵇.

The creation of ‘mankind’ as a community.

4:1	Allāh created ʾĀdam ﵇, Ḥawwāʾ, men and women;
71:14	‘mankind’ created via various stages of creation;
23:13-14	
76:1-2	from a certain period not yet mentioned;
32:7-8	from clay - ṭīn; from an essence of ignoble water – semen;
23:12-13	the semen then lodged in the womb; a strong, safe place;

86:5-7	after being emitted from between the coccyx of the male and
23:14	the ribs of the woman,thereafter made into a clot of blood,
3:6	then into a lump of flesh, and then into skin and bones;
82:7-8	then fashioned within the womb into form by His will;
32:9	subsequently Rūḥ was blown into 'him'. [31]

The Purpose of the Creation of 'mankind'

23:115	'mankind' was not created merely for 'fun'; but in order to
33:72	bear the mandate/trusteeship (ʾAmānah - أَمَانَةَ) of Islām; and
51:56	in order to serve and worship Allāh alone;
2:30	to be the Caliph/executive (Khalīfah - خَلِيفَةً) on the earth,
6:165	where there is differentiation in ranks, one from the other, for
3:110	trial and the enjoinment of all that Islām has ordained (maʿrūf - مَعْرُوفِ) and the forbiddance of all that Islām has prohibited (munkar -مُنْكَرِ);
55:31	directed by Allāh;
75:36	and held responsible.

The Difference between 'mankind' and the other creations

In order for the function and purpose of Allāh's creation of 'mankind' , as outlined above, Allāh confers regulations and guidance for life. The success of 'mankind' is supported by 'his' function, namely, preferring and positioning 'mankind' as the best of created beings. Whenever 'he' casts off this mantle, 'he' is lower than an animal. This is what differentiates 'mankind' from the rest of creation. Pay attention to the following āyāt!

3:164	Prophets and Messengers were sent to recite āyāt and orders
4:165	in order that 'mankind' receives His guidelines.
7:52	There are many of 'mankind' who partner themselves with
13:37	Allāh in spite of the fact that Al Qurʾān constitutes true
17:15	guidance; those who receive His guidance are successful.
17:70	'mankind' is favoured above other created beings and has
64:3	been bestowed with good, attractive shapes; there are those
95:4-5	who have been reduced to the lowest of the low; and also there are

[31] This whole process has been clearly explained within Al Qurʾān since the 7th century AC, and medical science 'discovered' and acknowledged this in the 20th century AC.

95:6 have been given great blessings.

25:43-44 Whomsoever takes as his ilāh (إِلَٰهَ) his desires, then they will

7:179 be even more astray than cattle.

98:6-8 The disbelievers and polytheists are the worst of creatures; whereas those who believe and perform acts of piety are the best of creatures.

The Characteristics of ‘mankind’

17:11 ‘mankind’ is hasty;

18:54 ‘mankind’ enjoys disputation;

10:12 ‘mankind’ transgresses bounds;

70:18 ‘mankind’ is miserly;

70:19 ‘mankind’ is impatient;

70:20 ‘mankind’ is irritable;

100:6 ‘mankind’ is reluctant and ungrateful;

96:7 ‘mankind’ considers ‘himself’ self-sufficient;

90:4 ‘mankind’ is created in toil and created weak.

4:28

CHAPTER 4

The Potential of 'mankind'

وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

And by Nafs, and by Him who perfected him in proportion; Then He showed him what is wrong for him; Indeed he succeeds who purifies his ownself. And indeed he fails who corrupts his ownself.[32]

۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ ﴿٥٣﴾

And I free not myself (from the blame). Verily, the self is inclined to evil, except when my Lord bestows His Mercy. Verily, My Lord is Oft-Forgiving, Most Merciful.[33]

[32] Sūrah Al Shams (91), āyāt 7-10.
[33] Sūrah Yūsuf (12), ayāh 53.

Rational thought

Fundamentally, reason or rational thought does not have the same meaning as ʿAql (العقل). The undertaking of rational thought is to comprehend or obtain everything experienced by the five senses. Whereas the endeavour of ʿAql, besides the element of rational thought as fed by the five senses, also encompasses the factor of fiṭrah (فِطْرَة – nature, innate character), which effects the sensitivity of belief (which emerges from a pure heart). Pay attention to the summoning of Allāh so that 'mankind' makes use of 'his' rational thought in order to think about the Oneness and authority of Allāh within the following āyāt!

16:44	Al Qurʾān was designated for 'mankind' as a reminder; in order that one thinks about this universe;
13:3 16:65-69 16:18 45:13	amongst others animals, plants, stars, planets, oceans, mountains, the earth, etc; and that which 'mankind' cannot calculate. All of this was created for the interest of 'mankind'.
30:20-21 39:42 10:24	Allāh also commands 'mankind' to think about their own creation, the lives they now experience, how they live, how they sleep and die, as well as the life of this temporal world.
16:3-4	However, many of 'mankind' are disputatious, argumentative and reject the Oneness and authority of Allāh, the Lord of the universe.

Intellect or ʿAql

ʿAql consists of the elements of both rational thought and the sincerity of the heart. Once 'mankind' thinks about or rationalizes over the signs of Allāh's authority, which are laid out or written in His Book, and 'he' still cannot acknowledge the existence of Allāh, then 'his' heart is not functioning correctly, because it is blind, uncertain and polluted.

What is within the ʿAql cannot necessarily be rationalized

What is within the ʿAql cannot necessarily be rationalized, since the functional capacity of 'mankind's' rationality is very limited; 'his' heart is blind and this causes uncertainty.

22:46 7:179	There are many of 'mankind' who do not want to understand the signs of Allāh's authority and His Oneness; they do not

	want to utilize their hearts and rationality.
8:22-24	There are those who utilize their rationality but they are uncertain because their hearts are blind. They are lower than the animals that do not possess ʿAql.
59:19-20	They are those who forget Allāh, so Allāh causes them to forget themselves and they are those who suffer the loss (to their own detriment).
20:124-127 17:72	In truth, for them life is a hardship. Whoseever's heart is blind in this world then later in the Hereafter their heart's will be blinder still.

That which is rational can surely be assimilated by the ʿAql

Something that is rational can surely be perceived by the ʿAql, because within the ʿAql of 'mankind' there is the factor of the heart's belief. The ʿAql of 'mankind' functions better whenever the element of the heart's belief is good, pure and maintains faith.

10:5 29:43	Allāh explains the signs of his oneness and authority to those people who understand; and those people who have knowledge (ʿIlm), use their ʿAql, are able to understand it.
14:52 13:19	Al Qurʾān is the elucidation for 'mankind' in order that those who use their ʿAql will absorb and take heed of the knowledge therein; and truly, those people who utilize their ʿAql will gain knowledge.
3:190-191	The characteristics of those who utilize their ʿAql (Ūlū-l al Bāb - أُوْلُوا ٱلْأَلْبَـٰبِ) are of remembrance of Allāh (with their hearts) and contemplation of the creation of the universe; they understand; they always pray and do not feel themselves released from restrictions and mistakes.
7:179	Many of 'mankind' do not want to utilize their ʿAql, and this is to their own detriment with jahannam (جَهَنَّم - hell) as their place of return.

The Relationship of ʿIlm, ʿAql, and the Heart

From the explanations of the two points above, it is clear that the essence of true knowledge is verified by the ʿAql and the function of ʿAql is verified by the heart. Thus, the essence of true knowledge is from the heart. Whoseever's heart is open to receiving Islām and is always faithful, then Allāh

will bestow His teachings and guidance (upon them) of the difference between right and wrong, making it easier to determine true knowledge and its acquisition.

6:125	The guidance of Allāh is for those people who have opened
66:8	their hearts to Islām; for them will be light around them;
6:82	and whosoever has faith, then Allāh will guide their hearts;
64:11	likewise, for those who seek His favour.
10:9	They will obtain guidance, wisdom, and the criterion for
2:269	understanding and differentiating between what is true and
8:29	what is false.

The Heart – Al Qalbu ال قلْبُ

The Heart of ‘mankind’ is not constant

The nature of ‘mankind’s’ heart is to always waver back and forth – a state of fluctuation. Sometimes clean, strong in faith, illuminated, gracious, whilst sometimes it can become unclean, weak in faith, dark and secretive, blind, and hardened towards the truth. This is due to the influence of the Malāʾikat or Shaiṭān.

6:110	Allāh diverts the hearts of ‘mankind’; sometimes faithful, sometimes turned around; sometimes hard, sometimes gracious.
24:35	they are successful who receive the light of faith. Whilst
85:19-20	those people who denounce Al Qurʾān will not receive the emanation of the light of Allāh;
24:40	their hearts are closed.
47:24-25	Shaiṭān will easily tempt people who degenerate to disbelief after having had guidance manifested to them;
22:52	Shaiṭān will enter into hearts which are diseased or hardened; and Shaiṭān is not capable of tempting the Prophets and Messengers.

The detriment to those who contaminate their hearts

The detriment (loss) to those who contaminate (pollute) their hearts or souls is instigated or brought on by sinful and evil acts, with the result that they are blind and unable to receive guidance and admonition. Hearts such as

these are easily enticed by Shaiṭān until eventually belief or faith is lost and they always follow the yearnings of their desires.

91:7-10	Each and every heart or soul of ‘mankind’ has already been
83:12-15	inspired with what is sinful and what is piety; those who
7:100	transgress are those who corrupt themselves with false and
5:41	evil acts. With such contaminated hearts, Allāh seals their hearts so that they are blind and cannot be purified.
4:116-118	Shaiṭān always tries to trick ‘mankind’ into rejecting Allāh;
59:16	by misleading and conducting ‘him’ to Hell.
22:3-4	Indeed Shaiṭān is the enemy of ‘mankind’ , so one must deem
35:6	him as the enemy; do not regard him as a friend or companion.
58:19	Shaiṭān can inspire ‘mankind’ to forget ‘his’ Lord; hinder ‘mankind’ from the true way;
7:16-17	Shaiṭān comes at one from the front, the back, the right, the
59:19-20	left, and from every direction, until many of ‘mankind’ become ungrateful;
36:60	and their place of seduction is Hell and its raging fire.

Successful are those who purify their hearts

Successful are those who purify and cleanse their hearts with the light of faith, belief, and acts of purity. Hearts that are pure will always receive the guidance of Allāh and it is not easy for them to be tempted by Shaiṭān into performing acts of denial and immorality. Eventually desires will be persistently controlled.

91:9	Successful are those who purify their hearts with faith; who
87:14-15	always remember Allāh and the establishment of Prayer (Aṣ
20:14	Ṣalāt - الصَّلٰوةَ) is one example of the realization of the remembrance of Allāh.
13:28	The heart is peaceful whenever it remembers Allāh.
87:8-10	With the result that Allāh bestows guidance towards the easy way in life.
6:82	Those who have faith are those who have received the guidance of Allāh.
2:2	The guidance of Allāh is found in Al Qurʾān.
2:185	Al Qurʾān is a guidance for ‘mankind’.
6:152-153	Remember, follow the straight path in order to be pious and do not follow other paths.
22:32	Piety is in the heart and is established through deeds;
7:175-176	and aspire to follow the guidance of Allāh within Al Qurʾān

	in order that one is not tempted by Shaiṭān.
38:82-83 16:99 7:200-201 17:61-65	Shaiṭān is incapable of tempting people who are sincere and faithful (sincere in their hearts and strong in faith). Because of this ‘mankind’ is always protected by Allāh from the temptations of Shaiṭān, so that ‘he’ is not quick to fall into wrongful acts and sin.

Natural appetite or desire – Nafsu نَفْسُ

An Nafsu-l-ammārah bis-sū’ (the constantly urging desire towards iniquity or the baser self [of man] that incites to evil)

This desire is always free from compliance and does not want to oppose, in fact it obediently submits towards the desire of lust and the call of Shaiṭān.

12:53	This form of nafsu always orders or urges oneself towards evil except if one has the Mercy of Allāh bestowed upon ‘him’.
45:23	Many are there amongst ‘mankind’ who have taken their lusts as gods (submit and follow them).
25:43-44	‘mankind’ who are like this are lower than cattle which only rely upon desire alone;
7:178-179	because they do not want to utilize their senses or their ʿAql to understand the truth;
28:50	Whomsoever has gone astray will not be able to obtain His guidance.
4:135 30:29 38:26	For this reason do not follow desires without knowledge, because it will deviate one from the truth. It is necessary to know and remember that lust will mislead ‘mankind’ from the path of Allāh.

An Nafsil-lawwāmah (self-reproaching desire)

This particular aspect of desire is not yet complete in its development because whilst it always defies or is contrary to evil, it can, in a moment of neglectful or careless devotion towards Allāh, result in it being blemished, reproached and compromised.

75:1-5 79:37-41	I swear by the Day of Resurrection; and I swear by the self-reproaching person. Does man think that We shall not

assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers. Nay! he desires to continue committing sins.

An Nafsu-l-muṭma'innah (composed desire or the soul at peace)

This form of desire is calm and composed towards certain issues and far removed from the instability caused by the various challenges and whisperings of Shaiṭān.

12:53	Do not permit desires that always beckon towards evil, except those desires that holds mercy from Allāh.
41:30	In order that this desire carries the mercy of Allāh, 'mankind' must hold firmly to their convictions towards Allāh; always sincere in every deed;
23:57-61	and always remember that one returns to Him; always be faithful and fearful (of Allāh) in order
10:62-64	that one receives peace and happiness in life.
79:40-41	A person who perfects 'his' faith and restrains 'himself' from the desires of 'his' lusts will be granted Paradise.
89:27-30	With a soul of composed desire, 'mankind' will return to Him satisfied and favoured by Him.

Spirit or Soul – Rūḥ رُوحِ

Deliberation of the Rūḥ

Speaking about the soul or Rūḥ is extremely complicated, because there are many terms that are used, which are mutual and cannot simply be separated just like that. The various terms, as discussed above, are Rūḥ, ʿAql, nafsu, and the heart. That which has been discussed, only involves circumstances or characteristics and not the question of its essence, because Allāh Himself has declared:

17:85

The condition of the Rūḥ

The state/status of ‘mankind’s’ Rūḥ is from the time that it was blown into their bodies until the Last Day

.

32:7-9	Allāh breathes the Rūḥ into His creation, into the bodies of ‘mankind’ at the time they are still in the wombs.
7:172-174	Allāh takes the testimony of the soul regarding the Oneness of Allāh;
3:185-186	and Allāh inspires the soul with what is sinful and what is piety; and Allāh tests them with good and evil; and every soul shall feel death.
39:42	It is Allāh who holds the souls of ‘mankind’ at the time they sleep and at the time they die.
56:83-89	And whenever Allāh takes the soul of a person, there is no being whatsoever which can return it to its location.
81:14 82:5 3:185 3:25	On the Day of Judgement the souls of ‘mankind’ will know what it is that they did at the time of their being on the earth, and Allāh will complete their blessings in accordance with their own deeds, and they will be accorded what they earned and not treated unjustly.

Killing the Soul (of someone)

17:33	Do not kill anyone except for a just cause.
4:92	Killing someone by mistake is also restricted.
4:93-94	Do not kill a Muslim or Mūʾmin (مُؤْمِنًا - believer); because of this one must take careful measures in warfare.
6:151 17:31	Do not kill a child or children for fear of poverty when the case is that it is Allāh that distributes fortune.
4:97 4:29	Do not oppress one another, and do not commit suicide.
2:195	Do not throw yourself into destruction.

The soul and nobility of ‘mankind’

The nobility of ‘mankind’ in the sight of Allāh is determined by the soul of ‘man’ ‘himself’ (ʾaql, heart, rational, and nafsu) and the guidance of

Allāh.

13:37	People who have knowledge or intellect are capable of restraining their desires.
17:36	Do not involve yourself in something that you have no knowledge of.
53:29-30	So turn away from people who follow their desires, and who have no knowledge.
45:18	Allāh sets forth a precise path in the matter of religion, in order that 'mankind' follows it so that the desires of people without knowledge are not followed.
7:175	It is already fitting that 'mankind' should follow the legislation from Allāh so that 'he' is not tempted by Shaiṭān.
49:13	The persons amongst 'mankind' who are most noble in the sight of Allāh are those who are pious (taqwā - تَقْوَى).
22:32	Indeed piety emerges from the heart.
27:74	Indeed Allāh knows what is hidden and what is revealed in the hearts of 'mankind'.
2:284	Allāh knows the levels of piety of the various people and calculates the deeds of 'mankind'.

The Body – Jasmāni جِسْمَانِ

The body of 'mankind' is exemplary in form

64:3	He has made the shape of 'mankind' good;
95:4	with the best of statures;
16:78	completed it with the senses and the heart, in order that one is grateful;
76:2-3	but many of 'mankind' are clearly in denial, disbelievers and ungrateful[34]

'Mankind' themselves will bear witness to themselves

75:13-15	On the Day of Resurrection 'mankind' will testify and be responsible for their deeds for the time they were on the earth. Moreover, 'mankind' will bear witness against

[34] Refer to page.25…'Mankind's knowledge comes from Allāh and it is very limited.

	‘himself’, despite insinuating all manner of reasons.
6:130	Because of that do not follow something or someone blindly, or follow something without knowledge thereof.
17:36	Indeed, hearing, sight, the heart, the tongue, the feet, and the skin will become witnesses against oneself.
24:24 41:19-23 74:38	Every soul will be called upon to be accountable in front of Allāh later.

Deeds which are accountable for by ‘mankind’

33:5	There is no sin for ‘mankind’ for something committed in error, but there is sin in that which is deliberated (something known to be wrong) by the heart.
2:225	Allāh judges ‘mankind’ on that which is deliberated by the heart.
6:60	The activities of ‘mankind’ committed whilst sleeping are free from the accountability of Allāh’s judgement;
39:42	because the soul or heart of ‘mankind’ is (at this time) free from the body and is returned later by Allāh as He wishes.
23:62 2:286 10:100	Allāh does not burden or request responsibility from ‘mankind’ except according to the degree of ‘his’ capabilities, but it needs to be remembered, that Allāh is angry with those people who do not utilize their ʿAql.

CHAPTER 5

Monotheistic ‘Religion’ and the Classification of ‘Mankind’



Truly, the religion with Allāh is Islām.[35]

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ
ٱلْخَٰسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.[36]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسْلِمُونَ ﴿١٠٢﴾

> *O you who believe! Fear Allāh as He should be feared; and die not except in a state of Islām with complete submission to Allāh.*[37]

[35] Sūrah Āl ʿImrān (3), ayāh 19.
[36] Sūrah Āl ʿImrān (3), ayāh 85.
[37] Sūrah Āl ʿImrān (3), ayāh 102.

Islām is the religion of Tauḥīd (تَوْحِيد - monotheism)[38]

Explanation of Islām (meaning)

Al Islām stems from the word 'salāma' (سَلاَمَة) meaning safe and sound, secure, free. Within Al Qurʾān the word itself is used with various modifications or supplements.

47:35	with the word 'salm' (سَلْم) meaning peace with the word
8:61	'aslama' (أَسْلَمَ) meaning submission or surrender;
3:83	
4:125	
4:65	with the words 'istislām-taslīm-mustaslimūn' (تَسْلِيم – اِسْتِسلام
37:26	- مُستَسْلِمُ) meaning total surrender or capitulation to Allāh;
26:89	with the word 'salīm' (سَلِيم) meaning clean, sound,
37:84	sincere;
39:73	with the word 'salām' (سَلاَم) meaning prosperity.

According to its taxonomy, Islām means submission and obedience to the regulations of Allāh, as delivered by means of the Prophet Muḥammad ﷺ, in order to attain happiness and prosperity in life, both in this world and the Hereafter.

---

[38] The word 'religion' is derived from the Latin words 'religio' and religo'. 'Religo' refers to 'binding', 'making fast', 'to tie up', 'to unite', 'to bond'. 'Religio' refers to 'reverence' and 'awe'. In today's English the relationship between the two Latin source words is fractured, in a state of division, whereby the 'religo' aspect has been disassociated from the 'religio' aspect. That is, the 'making fast', the uniting', and the 'bond/bonding' inherent within 'Religo' being redundant from the 'reverence' or 'awe' in 'Religio'. In Arabic, and specifically 'Islāmic Arabic', this fracture or conflict between the two does not occur. The point being that within 'Islāmic Arabic' one without the other renders 'religion' invalid. Arabic uses the word دين Dīn (Deen) for both the aspects represented by the Latin words 'religio' and 'religo'. Dīn at one and the same time means 'to borrow' or 'take up a loan', be 'indebted to', 'to yield', 'owe allegiance to', to 'be bonded to'. At the same time, and this is inextricably linked, it refers to 'religion', 'conviction', 'creed'. The essence of Dīn refers to the inextricable bond established between Allāh and 'mankind', whereby 'mankind' is 'obligated to', 'owe allegiance to' Allāh for 'his' very creation. That obligation, that 'bond' (that contract), must be adhered to in order to be eligible for success in both this life and in the Hereafter. The 'bond' referred to is extracted from the very essence of 'mankind' before being brought into being as 'mankind' -

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" they said: "Yes! we testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." (Sūrah Al Aʿrāf [7], ayāh 172)

This therefore is the essential *fitrah* (nature, essence) of 'mankind' – to be in a state of Islām. It is the message brought by all prophets, as a reminder to 'mankind' of their indebtedness to their Creator.

The Essential nature of ‘mankind’ is to have the religion that is tauḥīd

2:213 10:19-20	‘Mankind’ were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the to Scripture in truth judge between people in matters wherein they differed.
30:30-36	And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.
42:8-9 42:13-19	Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

Islām is the only religion upon tauḥīd

3:19-20	Truly, the religion with Allāh is Islām.
3:83-85	And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.
3:102	…and die not except in a state of Islām with complete submission to Allāh.

All Prophets were of the tauḥīd religion, Islām

2:130-134 3:84 51:24	The Prophets ’Ibrāhīm ﵇, ’Ismā‘īl ﵇, ’Isḥāq ﵇, Yaʿqūb ﵇ and their sons were all of the religion of Islām. The Prophets and the Messengers were all of the religion of Islām, without exception
51:36	The Prophet Lūṭ ﵇;
12:101	The Prophet Yūsuf ﵇;
27:29-31	The Prophet Sulaimān ﵇;
3:52	The Prophet ʿĪsā ﵇;
12:38-39	Because of that it already should and ought to be that we follow the straight religion of which they were certain.
3:95 4:125	’Ibrāhim ﵇ was not a polytheist; he was a man of faith who was made as an example and moreover he was obedient to Allāh;
6:161-163	He was upright (ḥanīf - حَنِيف).

16:120-123	Allāh revealed (the religion of Islām) to Muḥammad ﷺ in order that he followed the religion of ’Ibrāhim عليه السلام.
2:135-141	Nevertheless, the Jews (Al Hūd - الْهُود) and Christians (An Naṣārā - النَّصَارَى) still dispute and oppose the truth of this.
3:67-68	Once again, he (ʾIbrāhīm عليه السلام) was neither a Jew nor a Christian.
22:78	Islām has existed from times before.

All of the Messengers carried the teachings of the religion of tauḥīd

16:36	And verily, We have sent among every Ummah a Messenger: “Worship Allāh, and avoid ṭāghūt…”
47:19	So know that Lā ilāha ill-Allāh (There is no god except Allāh)…

Note also the following accounts:

11:25	The account of the Prophet Nūḥ عليه السلام;
11:50	The account of the Prophet Hūd عليه السلام;
11:61	The account of the Prophet Ṣāliḥ عليه السلام;
11:84	The account of the Prophet Shu‘aib عليه السلام;
11:96	The account of the Prophet Mūsā عليه السلام;
7:103	
3:45	The account of the Prophet ʿĪsā عليه السلام;
4:170	The account of the Prophet Muḥammad ﷺ;

The Difference in the religions of the Messengers is only in regards to laws

22:67-68 23:51-52 39:3	For every nation We have ordained religious ceremonies which they must follow; so let them not dispute with you on the matter, but invite them to your Lord. Verily! You indeed are on the straight guidance.
21:92	Indeed the religion that is tauḥīd is the religion of all communities of ‘mankind’ without exception.
42:13-16 5:48	And Allāh will resolve all of that which is disputed amongst ‘mankind’ and to Him will all of ‘mankind’ return.

The truth of Islām is superior to all other religions

9:30-33 48:28 61:6-9	The truth of the matter regarding the religion of Islām is that it is superior to all other religions because Islām itself was created by Allāh. It is Allāh who bears witness to this even though the disbelievers and the polytheists hate it.

The religion of Islām brought by Muḥammad ﷺ

Islām is the final religion

The Islām brought by the Prophet Muḥammad ﷺ is the final religion brought by the last of the Prophets;[39] with Al Qurʾān as the Holy Book;[40] Islām and Al Qurʾān are universal[41] and perfect.[42]

The Prophets and the Holy Books prior to Al Qurʾān

57:25 13:38	The Prophets and Holy Books previous to Al Qurʾān were only for particular communities and for specific periods of time.

The Vedas were only for a specific group[43]

Gautama Smṛti:12

> Whenever a Sūdra (Hindu) person happens to hear the Book of Veda read, then it is obligatory for the king to pour tin at night in 'his' ears; whenever a Sūdra reads the mantra of the Veda the king must cut his tongue, and whenever 'he' tries to read the Veda, then the king must cut his body.[44] [45]

---

[39] Sūrah Al Aḥzāb (33), ayāh 40.
[40] Sūrah Al Sabāʾ (34), ayāh 28.
[41] Sūrah Al Furqān (25), ayāh 1.
[42] Sūrah Al Māʾidah (5), ayāh 3.
[43] The Veda, meaning "Knowledge," is a collective term for the sacred scriptures of the Hindus. It is only permissible for the highest caste to read and recite it.
[44] The fourth and lowest of the traditional varnas, or social classes, of Hindu India.

[45] Al Qurʾān and its interpretation, Department of Religion, Republic of Indonesia, page. 40.

Apastainbha Dharma Sutra 111, 10-26

> If a Shudra over heard a recitation of the Vedas molten tin was to be poured in to his ears; if he repented the Vedas his tongue should be cut and if he remembered Vedic hymns, his body was to be torn into pieces.[46]

The ʾInjīl (إِنْجِيل - Gospel) was only for a specific group[47]

Matthew-15:24	Jesus was sent to the lost Tribe of Israel only;
Matthew-10:5-6	Jesus instructed 12 disciples in order that they did not propagate (the message of Jesus) except to the Tribe of Israel.
Luke-24:19	Jesus was from Nazareth.
Acts-2:22	

Islām is the religion of confirmation

The Islām brought by Muḥammad ﷺ is the religion that confirms the previous revealed scriptures (3:3; 5:48)

The teachings of the Prophets Mūsā ﷺ and ʿĪsā ﷺ about 'God'

Exodus-20:3	Allāh decreed, "You shall have no other gods before me".
Deuteronomy-5:7	
John-17:3	Allāh is the only true god.
Luke-4:8	Worship Allāh only.
Matthew-4:10	
Mark-12:28-32	The principle teaching (first commandment) is that Allāh is the only Lord/god.

[46] http://www.scribd.com/doc/3266870/Oh-You-Hindu-Awake.
[47] This topic is on page. 107, sourced from: 1. Old Testament (Taurat); 2. New Testament (Injil); 3. Doctor Soejardji, *Differences in Religion.*

The prophethood of ʿĪsā ﷵ in the ʾInjīl

Luke-9:44	Jesus is a man and the son of man.
John-1:1-3	Everything was created by Allāh; thus Jesus is created by Him.
Revelations-19:10	Jesus is a servant;
John-17:3	he is the messenger/prophet of Allāh.
Hebrews-3:1	Jesus is a messenger.
Luke-24:19	Jesus was a Prophet for his people.
Matthew-15:24	Jesus a Prophet for lost Tribe of Israel.

The Prophethood of Muḥammad ﷺ in both the Taurat and the ʾInjīl

Deuteronomy-18:18	Allāh will raise up a Prophet like the Prophet Mūsā ﷵ;
John-16:7-14	A Prophet (Helper, Comforter) will come after Jesus has already gone; he will clarify all issues of sin, righteousness and judgement; he will speak that which he hears from Allāh; he will exalt the virtues of Jesus.[48]
Barnabas-39	Declaration of Testimony, "There is no god except Allāh and Muḥammad is the Messenger of Allāh".
Barnabas-39	Allāh placed the rūḥ of Muḥammad ﷺ in the heavens 60 000 years before Allāh created everything.[49]
Acts-11:24	Barnabas was a good man, full of the holy Spirit and of faith. (He should therefore be believed but he is in fact disavowed).

Islām is the religion that resolves and perfects

The Islām brought by the Prophet Muḥammad ﷺ functions as that which resolves and perfects the imperfections executed by the People of the Book (أَهْلُ ٱلْكِتَٰبِ - Ahli-l-Kitāb) who concealed and replaced the Word of Allāh, both that which was in the Taurat and the ʾInjīl (2:87):-

[48] This last point is proven within the teachings of Islām; a different case with the teachings of Paul who contradicted the teachings of Jesus.

[49] The contents of the Gospel according to Barnabas are rejected by the Christians themselves.

And Al Qurʾān was sent down so that they would be faithful to Allāh and towards Al Qurʾān (2:89):-

The attitude of many of the People of the Book evokes many contradictions, mistakes, and discordance within the contents of their 'Holy Book'. We can examine this issue from the following.

The belief that Jesus is God

Matthew-7:21 Matthew-15:9	Jesus rejected the title 'Lord' for himself.
Revelation(s)-19:10	Jesus himself forbids people to prostrate and worship him.
Matthew-16:22-23	Jesus rebukes Peter for calling him Lord
Matthew-16:20	Jesus himself rejected the title of Christ.
Mark-13:5-6	Jesus reminds his disciples not to be mislead by people. Who are they that mislead? Those who state that Jesus is Christ.
Mark-13:21	Also, when there is a time that someone says, "look, here is the Christ!", don't believe it.
Galatians-2:15-21	The person who taught that Jesus is the Christ was Paul.

Is it true that the character of Allāh is flawed?

Genesis-3:15	That Allāh incites enmity;
Joshua-24:19	That Allāh is jealous;
Psalms-18:27	That Allāh is haughty;
Matthew-3:16	That the Spirit of Allāh is like a dove;
Genesis-11:6-9	That Allāh descends to the earth to stir up trouble;
Ezekiel-21:5-10 Psalms-7:13-14	That Allāh will punish 'mankind' by means of a sword, arrows and other instruments that kill;
Genesis-6:5-7	That Allāh was sorry for creating 'mankind' and grieved;
Joel-3:8	That Allāh sells sons and daughters;
Isaiah-42:14	That Allāh will cry like a woman in labour.

Al Qurʾān

6:100 37:180 43:82	The Most-Pure Allāh is free form defections such as those above.

Is it reasonable that Prophets be accursed?

Jeremiah-23:11	Prophets and priests are profane;
Jeremiah-23:13	All Samarian Prophets lead people astray;
Jeremiah-23:14	Prophets of Jerusalem commit adultery;
Jeremiah-23:25	Prophets lie;
Jeremiah-23:30	Prophets steal;
Ezekiel-13:3	Prophets are foolish;
II Samuel-6:5	David played music;
II Samuel-11:2-4	David committed adultery with Bathsheba, wife of Uriah;
II Samuel-11:12-17	David plotted to kill Uraih;
I Kings-11:4 I Kings-11:11	Solomon turned his heart to other gods;
Genesis-9:21	Noah became drunk and naked;
Genesis-19:30-36	Lot committed incest with two of his daughters and they both became pregnant;
Genesis-27:35	Jacob committed fraud;
Genesis-32:24-30	Jacob wrestled with Allāh 'and won'.

If the above mentioned Prophets truly possessed qualities like those above, then the name of Jesus would certainly not be mentioned

Isaiah-14:20

Because Jesus (is renowned and) is the descendant of the various Prophets mentioned above.

Matthew-1:1-17
Luke-3:23-38

Compare the above descriptions with the noble characters of those Prophets as mentioned in the narratives within Al Qurʾān.

Who brought the teachings of the Injīl?

Allāh bestows or reveals the quintessence of a Holy Book to a Messenger or Prophet at the time that Messenger or Prophet is alive. Is it possible therefore, for a Holy Book to be delivered or created at a time after the

death of the Prophet who was teaching from said Holy Book? Even by means of someone else's worded account to another person? Within the Taurāt ('Old Testament') it is narrated that the death of the Prophet Mūsā عليه السلام occurred when he was 120 years old

Deuteronomy-34:7

Within the Injīl (New Testament) is narrated the death of ʿĪsā عليه السلام

Matthew-27:45-50
Mark-15:33-37
Luke-23:44-46
John-19:28-30

Afterwards ʿĪsā عليه السلام (Jesus) was buried

Matthew-27:57-66
Luke-23:50-56
John-19:38-42

Then the resurrection of ʿĪsā عليه السلام (Jesus)

Matthew-28:1-10
Mark-16:1-8
Luke-24:1-12
John-20:1-10

In fact, the one who died in the crucifixion was not ʿĪsā عليه السلام (Jesus) but someone who was made to resemble him in face, body, disposition, and voice, by Allāh; namely Judas Iscariot because he was a traitor. Whereas ʿĪsā عليه السلام (Jesus) died naturally and resides within the ranks close to Allāh. This issue is recorded by Barnabas, - 'a good man, full of the holy Spirit and of faith' - Acts-11:24

The Gospel – Injīl – of Barnabas:

216:1-13 'Judas transformed'
217:1-88 'Judas was crucified'
218:1-9 'Body of Judas stolen'
219:1-17 'Jesus appeareth to his mother and his disciples'
220:1-21 'Jesus and the Four Angels'
221:1-23 'Jesus chargeth Barnabas to write'

Compare this with the narrative of the Prophet ʿĪsā عليه السلام within Al Qurʾān:

5:111-118
4:156-159

Furthermore refer to the narrative of ʿĪsā عليه السلام in the pages to come.

What of the teachings of Paul?

I Corinthians-7:18-19	Paul states that circumcised or not circumcised is of no importance, because there is no benefit in it; a person
Titus-1:10	circumcised is insubordinate, an idle talker and a deceiver;
Galatians-5:2-6	the life of a circumcised person is outside the realm of grace from Allāh.
Luke-2:21	Whereas Jesus was circumcised;
Genesis-17:7-14	and in fact all Prophets were circumcised, as circumcision constitutes an everlasting covenant; and the uncircumcised male is cut off from his people.
Barnabas-22	'Uncircumcised as dogs' - A dog is more noble than a person who is not circumcised. The teachings concerning circumcision within the Taurat cannot be nullified, and furthermore the teachings of
Matthew-5:17-18	ʿĪsā عليه السلام only fulfil the teachings of the laws within the Taurat and do not alter them whatsoever.

What of permissible (ḥalāl - حَلَال) and forbidden (ḥaram - حَرَم) foods?

Leviticus-10:9	ʿĪsā عليه السلام forbade the meat of pig/swine; drinks that inebriate; blood;
Leviticus-11:7	and carrion, as encountered in the Taurāt.
Leviticus-17:12	
Deuteronomy-14:21	
I Corinthians-6:12	However, Paul stated that all things are lawful, that is permissible.
Matthew-15:17-18	Once again this issue contradicts the teachings of

	ʿĪsā عليه السلام.
Leviticus-11:9-12	Those creatures in the sea without scales or fins are forbidden (this has since been made permissible by the teachings of Islām, refer page. 259).
Deuteronomy-23:	Discriminative laws regarding interest, specifically forbidden
19-22	when it is to ones own brother [Jew to Jew](perfected to be forbidden altogether to whomsoever within the teachings of Islām, refer page 259).

Is it that the world and all its contents must be subjugated?

Genesis-1:26	The designation that 'mankind' must subject the earth and all its contents, the fish of the seas, birds in the air, cattle, and all other animals. This concept is the dominant 'Western' model or system of thought so much so that there is no surprise when an ecological crisis or disaster occurs upon this earth. (Compare this with the teachings of Islām, refer 'The Earth's surface is the source of livelihood', page 55)

What about the laws concerning 'stoning' and reprisal?

Deuteronomy-22: 23-24	Mūsā عليه السلام taught laws of stoning for men and women
Leviticus-20:10	having sexual intercourse (when not legally married to each other), with the perpetrators of that adultery being stoned until they are dead.
John-8:1-11	ʿĪsā عليه السلام did not stone an adulteress according to these verses but this does not mean that the laws regarding stoning have been replaced with laws
Matthew-5:17-18	of leniency, because ʿĪsā عليه السلام understood that the scribes and Pharisees were trying to entrap ʿĪsā عليه السلام; that is, whenever ʿĪsā عليه السلام orders the throwing of stones at the woman until she is dead, then certainly ʿĪsā عليه السلام will be countered by the Jewish authorities. Furthermore, in this instance ʿĪsā عليه السلام demonstrates the importance of witness testimony (Both of the above laws are

still upheld within the laws and teachings of Islām).

Where is the proof?

Contradiction, error, and impropriety permeate throughout the contents of the Injīl, the Holy Book, as it exists with us today, both in respect and aspect of its material and its editing. Moreover, this book (the Gospels/New Testament) was not written on the basis of teachings direct from its source, namely ʿĪsā ﷺ. According to his own admission, Luke wrote the Injīl based upon accounts handed down mouth to mouth. He copied much of the records of Theophilus and Paul.

Luke-1:1-4

This despite the fact that Paul was a person who within his life had never met with ʿĪsā ﷺ. Moreover, the history of its writing is still very controversial because it is unclear as to which year it was compiled.

The quality of a written Holy Book that is not based upon direct revelation from Allāh must be in doubt. Whereas, for example, the history of the compilation of Al Qurʾān is clear. Its contents have never been changed since its original introduction. Many people have memorized Al Qurʾān (6236 āyāt, 114 Sūrah, 30 juz') since the time of the Messenger of Allāh ﷺ until the present. So, it is an impossibility for the contents of Al Qurʾān to have changed from its inception. Where it to be that a person or people had the intention to alter it, it would be instantly known and a book so filled with faults would be immediately destroyed.

The Classification of 'mankind'

The group of servants who receive guidance

1:6-7 4:69-70	The servants of Allāh who receive guidance to the 'Straight Path' are those upon whom has been bestowed the grace of Allāh

The Anbiyā' (الأَنْبِيَّاء - Prophets):

They are protected by Allāh from the enticements of Shaiṭān who

misleads

22:52
6:84-87

[Furthermore refer to the narratives of the Prophets in a chapter to follow].

The Ṣāddiqūn (الصَّادِّقُون - Sincere):

They are truthfully faithful to Allāh and His Messengers, and furthermore perform jihād (جِهَاد – struggle, strive) with their wealth and souls in the way of Allāh

49:14-18
29:3
9:119
2:177
59:8
5:119

The Shuhadā' (الشُّهَدَاء – Witness, Martyr):

They die as witnesses because they maintain the religion of Allāh

3:169-171

[Furthermore refer to the section concerning Shuhadā' on page 309].

The Ṣāliḥīn (الصَّالِحِين - Righteous):

They are faithful to the pillars of faith and perform deeds in a righteous manner (command that which is ma'rūf [مَعْرُف – good, beneficial], prohibit that which is munkar [مُنْكَر – disavowed, forbidden], and perform various good deeds

29:9
3:114
7:196

The Mukhliṣīn (المُخْلِصِين - Faithful):

They are always obedient to every guideline and regulation of Allāh:

23:57-61

They are not just obedient because they are struck by disaster:

29:64-66

Their intention is to be wholeheartedly obedient to Allāh and His Messenger in order to be strengthened against the temptations of Shaiṭān:

3:132
15:39-40
38:82-85

And in order that they assuredly belong to those people who receive the mercy of Allāh's blessings and not to that group of people who are deviated

37:39-62

This group of people possess several of the characteristics of servants loved by Allāh (refer no. 3).

The group of servants who do not receive guidance

The servants who do not receive the guidance of Allāh are those people who have angered Allāh and who have gone astray from the Straight Way in this life:

1:6-7

'Mankind' deviates because 'he' does not want to use 'his' ʿAql:

7:178-179

And the wrath of Allāh is for those people who do not want to use their ʿAql

3:112
10:100

They are amongst others:

The Fāsiqūn (الفٰسِقُون – rebellious and disobedient):

They are unable to receive the guidance of Allāh:

5:108
9:80
61:5
63:6

(refer page 120).

The Ẓālimūn (الظّٰلِمُون – polytheist, wrongdoers):

They also are unable to receive Allāh’s guidance

6:144
9:19
9:109
61:7

And they are not loved by Allāh:

3:140
42:40

The Kāfirūn (الكٰفِرُون - disbelievers):

They will not receive the guidance of Allāh:

5:67
9:37
30:45

Also, they are not loved by Allāh

3:32

The Mushrikūn (المُشْرِكُو - polytheists):

They are cursed and denounced by Allāh and will not receive help:

4:48-52
4:116-121
6:56

Because they believe in ṭāghūt (طَٰغُوت - falsity)[50] or perform shirk (شِرْك – polytheism, idolatry), then they will not be forgiven for their sins.

The Munāfiqūn (المُنَافِقُون - hypocrites):

They purchase or exchange error for guidance so they are unable to receive guidance and will be devastated by their error

2:8-16

Allāh punishes, is angry with, and curses them, and jahannam (جَهَنَّم - Hell) will be the place of return for them

48:6

This group of people possess characteristics of servants who are not loved by Allāh; refer no.4

The group of servants who are loved by Allāh

3:31
3:132
3:76
9:36
16:128
33:43
3:139
3:152
2:195
3:148
5:93
7:56
9:120
5:42
49:9

[50] Ṭāghūt means anything worshipped other than Allāh i.e. all the false deities – idols, Satan, graves, stones, sun, star, angels, human beings, messengers, Jesus, Mary, Ezra, Moses, saints, etc.

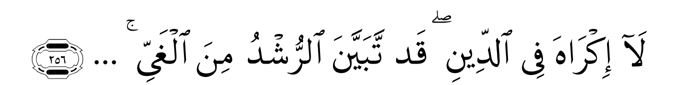
3:146
8:46
2:249
3:159-160
2:222
9:117-118
2:222
9:108
4:71
61:4

The group of servants who are not loved by Allāh

16:22-23
40:60
40:76
28:76
4:36
31:18
57:23-24
6:141
7:31
40:43
9:75-77
29:3
40:28
5:64
28:77
10:81
2:190
5:87
7:55
10:74
22:36
30:33-34
39:3
4:107
2:276

CHAPTER 6

The Attitude of ‘mankind’ towards Islām



There is no compulsion in the Deen. Verily, the Right Path has become distinct from the wrong path…[51]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

O you who believe! Enter perfectly in Islām and follow not the footsteps of Shaiṭān. Verily, He is to you a plain enemy.[52]

...هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ
إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ ... ٧٨

He has chosen you, and has not laid upon you in the Deen any hardship, it is the creed of your father ʾIbrāhīm. It is He Who has named you Muslims both before…[53]

---

[51] Sūrah Al Baqarah (2), ayāh 256.
[52] Sūrah Al Baqarah (2), ayāh 208.
[53] Sūrah Al Ḥajj (22), ayāh 78.

Muslimīn مسلمين

Have faith and enter into Islām

4:136 2:62	Have faith in Allāh, His Messengers, His Books, His Angels, the Last Day, and Qadar (predestination both good and bad).
2:208-209	Enter Islām whole-heartedly and do not turn away from it.
2:23-24	The truth comes from Allāh and for that reason do not doubt the authenticity (truth) of Al Qurʾān.
2:28-29	Furthermore, do not disavow Allāh because of His Oneness and His Authority.

Profession and Testimony of embrace into Islām - Shahādat

7:158 3:52-53 3:64-68 2:112	Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims".

Applying the teachings of Islām

2:208 4:146 39:10-14	Enter into Islām whole-heartedly (do not be selective), sincerely and with the objective of perfecting obedience towards Allāh, by applying the teachings of Allāh.
39:38	Entrust and devote oneself piously to Allāh.
64:16	Be pious towards Allāh according to one's capabilities; pay attention to His teachings and obediently execute them.
22:78	Truly, Islām is not a religion of confined perceptions.
6:152-153	Allāh does not overburden 'mankind' except in conformance to their capabilities.
23:62	'mankind' will receive recompense based on their own individual piety.

Interfaith relationships

21:107 16:125	Islām is the religion that endows with mercy; calling 'mankind' by the best of means; prohibiting the abuse of that worshipped by

6:108 29:46 3:61 73:10 109:1-6 2:256 6:104 8:61-62 8:57-58	people of another religion; when debate occurs then it also must be performed in a good way. when necessary one may invoke a curse; and distance oneself from them in a good way; Islām bestows the freedom for 'mankind' to choose; there is no compulsion to embrace Islām, because it is already clear as to what is true and what is false. Islām is the religion that loves and inclines to peace; fight against those others who initiated the fight against you; do not look for enemies and when one meets an enemy do not run from them.
5:82	Islām must be cautious with the responsiveness of the People of the Book, namely the Jews and the Christians.

Muʾminīn مؤمنين

Faith

2:136-138 2:285 4:136 39:17-18 49:14-15	The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His messengers. They say, "We make no distinction between one another of His Messengers" – and they say, "we hear, and we obey. (we seek) Your Forgiveness, our Lord, and to You is the return (of all)".

Various characteristics of the Mu'minīn

9:71	Those who are Mu'minīn carry out all acts of worship with devotion and act upon as well as call to that which is ma'rūf (معروف - of benefit and prescribed by Islām), whilst abstaining from and prohibiting that which is munkar (منكر - disbelief and forbidden within Islām).
8:2-4	they feel a fear in their hearts when the name of Allāh is mentioned and always increase their faith when reciting His Tyāt.
32:15-16	They always fulfil and maintain their mandates and agreements.
16:94-97	They maintain Ṣalāt (صلاة - prayer) and perform it with humility.
49:14-15	They strive in the Way of Allāh with their wealth and their

	souls; distance themselves from words and deeds that are of no benefit;
61:10-13	guard and preserve their honour, fulfil zakāt (زكاة – obligatory charity based on earnings), etc.
23:1-11	They are those who truly believe.

Faith necessitates trials

2:214	Do people think that they will be left alone
3:179	because they say: "We believe", and will not be
29:2-3	tested. And We indeed tested those who were
29:5	before them. And Allāh will certainly make (it)
29:10-11	known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars,…

The Prophets were tested by Allāh

29:14-39	The Prophets were also put to the test by Allāh within their
2:155-157	lives. We can understand this from the narratives of the
12:86	Prophets when they were confronted with the rebelliousness of their communities whilst they undertook giving them daʿwah. They were always resolute and patient in carrying out pursuit of delivering the truth, despite the denial of their communities.

Establishing the religion of Allāh is the duty of the Mu'minīn

61:14	Being helpers of the religion of Allāh in the same manner as
47:7	the ḥawārīn (الحوارين – the disciples).
22:40-41	Helping the religion of Allāh whole-heartedly (jihād - جهاد);
2:57	with wealth and souls; Whoever wants to help the religion of
49:15	Allāh then Allāh will help and strengthen their position as helpers of His religion.

The recompense and agreement of Allāh for those who are faithful and apply themselves righteously

2:82
4:57

4:173
4:175
9:72
10:9-10
10:63-64
11:23
13:29
14:23
18:30-31
18: 107-108
19:96
20:112
21:94
22:14
22:23-24
28:67
29:7
30:15
32:19
34:37
35:7
41:8
57:18-19
85:11

Muttaqin متقين

The Command to be Pious

39:10-16	It is the intention of those people who have faith to be pious towards Allāh with the sincerest of piety, not merely by lip
9:19	service alone; this in order to receive His mercy and indeed
49:10-12	Allāh is the One who accepts repentance and is the Most Merciful.
49:13	The persons who are the most honourable amongst 'mankind' and jinn are those who are the most pious.
59:18	With ample provisions of piety we plan ahead for the life of tomorrow.
2:197	And the best of provisions is that of piety.
3:102	Fear Allāh and do not die except in a state of Islām.

Various Deeds to realize Piety

2:2-5	Carry out with devotion all elements of righteous deeds upon
2:177	the basis of faith and seeking the blessing of Allāh. True
2:189	fidelity is the devotion of people who are faithful.
2:183	Fast for piety;
5:88	Eat and drink what is good and ḥalāl.
7:26	The best of garments is the garment of piety;
4:1	Kindly uphold the bonds of kinship.
9:107-110	Establish places of worship on the basis of piety and not in order to undo the unity of the community.
17:79-80	Do not forget to implement night prayer (tahajjud - تهجّد).
64:16-17	So keep your duty to Allāh and fear Him as much as you can; listen and obey;…
3:133-136	People who are pious always perform good deeds as well as
25:63-73	distance themselves from that which is prohibited, for themselves and others.

The Promise of Allāh towards the Muttaqīn on earth

65:2-3	Allāh will facilitate the way out from various difficulties;
7:96	bestow blessings which did they did not suspect existed
10:62-64	before they came; shower His blessings from the heavens
8:29	and the earth; they do not feel afraid and likewise not feel sad
2:103	in their hearts; they are granted Furqān (فرقان - criterion) judge between right and wrong;
16:30-32	their sins faults are nullified.

Recompense for the Pious people in the Hereafter

54:54-55

Furthermore, read (amongst others) the following āyāt:

3:14-15
15:45-50
19:60-63
25:63-67
33:35-36
39:19-20

39:33-35
51:15-19
70:19-35
98:7-8

Munāfiqīn منافقين

The morphological origin of munāfiq derives from the word nafaqa (نفق) meaning to express or utter something, which is contrary to that which is in the heart. However, according to Islāmic jurisdiction (الشّريعة – Ash Sharī‘ah), munāfiq means a person who expresses or utters words signifying faith whereas ‘his’ heart is kāfir (كافر) – unbelieving.

Various characteristics of a Munāfiq

Their convictions are neither clear nor constant:

4:142
57:14

They cannot be believed at all:

9:75-79
59:11-12

Their words are false and deceitful:

2:8-10
24:47-50

Their oaths and agreements are not met:

4:60-63
9:62-66
9:74
63:1-3

Their acts of worship are merely riyā’ (رياء - eyeservice):

8:49
4:142

They like to associate with people who are hostile to Islām:

4:140-145

They are always distrustful of the activities of Islām:

9:63
63:4

They like to cause damage/mischief:

2:11-12
2:204-206
5:33

Unwilling to perform jihād, wage war, give daʿwah:

9:86-87
4:72-73

They are more fearful of ‘mankind’ than of Allāh:

59:11-14

They dislike judging by Al Qurʾān:

59:15-17

They seek personal profit:

4:141

Parables of individual Munāfiqīn

2:17-20 63:4 2:11-13	The Munāfiqīn are like people who censure a lamp but do not light it; they are reminiscent of the deaf, dumb, and blind or like a rainstorm with darkness, thunder, and lightning; or like blocks of wood propped up, thinking every cry is against them; they are fools and only deceive themselves.

The Method by which to face the Munāfiqīn

33:48	Do not pay attention to their interference;
63:4	Need to be on guard and put ones trust in Allāh;
4:140	Be wary of any of their discussions;
33:17	Bring to their attention the laws of Allāh, in order that they
4:137-139	return to the Right Path, the Path bestowed with blessings from Allāh;
9:73	Be of upright posture towards them, and if necessary wage
66:9	war upon them and for that reason it is necessary to support
4:88	and give credence to unity amongst the Mu'minīn; fight them
4:90-91	by utilizing the conditions as outlined in Sūrah An Nisā (4), āyāt 90-91.

The Recompense for the Munāfiqīn

9:68-69	All the deeds of the munāfiqīn are futile in this world, and in the Hereafter they will suffer losses;
57:13-15	they are unable to redeem themselves with anything;
4:145-147	the fruit of their labours is burning in Hell, and Hell at the
48:6	deepest depths; they will return to jahannam, the most evil of places to return.

Fāsiqīn فسقين

The deeds of those people who are fāsiq, deviate from the stipulations of Allāh' laws, even though their hearts actually acknowledge and are persuaded of the truth of the laws of Allāh which they contravene.

Characteristics of Fāsiq people

61:5	They turn away from and conceal the truth; they break their
2:26-27	promise to Allāh after ratifying it;
5:47-50	They do not want to practice what they are certain is true, that which comes from Allāh; they like to resolve matters with that which is not based on the laws of Allāh;
3:187-188	They rejoice in their deeds (The People of the Book, namely the Christians and the Jews, are Fāsiq if they do not embrace Islām).

Ways to face/counter the Fāsiqīn

49:6-8 Always carefully examine the truth of the news that they bring as often they lie; always follow the Straight Path, as certainly love will emerge in us for faith and likewise hatred will emerge within us for towards the Fāsiqīn.

The punishment of Allāh is for the Fāsiqīn

29:34 Allāh will certainly punish the Fāsiqīn. Pay attention to the narrative of the community of the Prophet Lūṭ عليه السلام and the community of Mūsā عليه السلام in the section to follow on narratives of the Prophets.

The relationship between the Munāfiqīn and the Fāsiqīn

9:67 The hypocrites, men and women, are from one another, they enjoin (on the people) Al Munkar, and forbid (people) from Al Maʿruf. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the Fāsiqūn.

The Prohibition of praying and asking forgiveness for the sins of the Munāfiqīn and the Fāsiqīn

63:5-6 For the Munāfiqīn and the Fāsiqīn it is the same whether forgiveness is asked for them or not; even if asked for 70
9:80 times, Allāh will not forgive them; and whenever one of them dies, never stand in prayer for them.

Murtadd مرتدّ

Murtadd (apostate) means to be out from Islām: disbelief after having previously believed. A person who is murtadd is one who has intentionally become a disbeliever.

Apostasy

57:8 It must be remembered that we expressed a covenant with

7:172-174	Allāh and testified our faith to Allāh before we were born
33:72-73	into this world; yet many amongst 'mankind' are tyrannical and treacherous.
2:216	It may be that 'mankind' hates something that is in reality good for them (embracing Islām; performing jihād; etc)
3:79-80	Put your trust in Allāh and become Rabbānīyun (رَبَّنِيِّن)[54], who only submit to Allāh.
2:108	Whomsoever exchanges faith for disbelief, then he has truly gone astray form the straight path;
4:137	their sin is not forgiven and their place of return is Hell with
4:115	all its punishments.

The futile acts of those who are Murtadd

2:217	Those who are apostates from Islām and die in a state of disbelief,
3:86-91	then their deeds are rendered futile and for them is a painful torment.
5:5	Their deeds are nullified and they are amongst those who
14:18	suffer loss, like ash blown by a strong wind.
47:25-32	The actions of the apostates are a result of Shaiṭān's influence.
3:106	Their faces will be black on the Day of Judgement with dejection;
3:176-178	and for them the punishment of Hell will be painful and humiliating.

Those who are faithful will not be Murtadd

5:54	Do not enter apostasy, my brothers in faith; do not follow the
3:100-101	Ahli-l-Kitāb, as they invite to disbelief and stray from the
3:102	way of Allāh; and do not die except as Muslim;
16:106	there is no sin, when one is forced to disbelieve, as long as ones heart maintains belief;
16:112	and remember the consequences of those who disbelieved!
10:98-99	grasp belief like the community of the Prophet Yūnus ﷺ, where Allāh removed the torment that befell them when they remembered His call to them.

[54] Learned men of religion who practice what they know and also preach to others.

Repent and believe before it is too late

4:17-18	Repentance is not accepted by anyone who only decides to do so at the time of their death;
40:84-85	belief is of no use to someone when it is only invoked at the time of disaster;
10:88-91	the belief of the Firʿaun (Pharaoh) was too late when he chose to believe at the time of his drowning by Allāh in the sea.

Kāfirīn كافرين

The deeds of the Kāfirīn

The deeds of the Kāfirīn are those that are blindly followed. They only follow that which their forefathers followed without understanding laws that they should have followed based on the stipulations of the religion of Allāh. Note the following āyāt:

2:170
5:103-105
11:109
15:2-3

There is no point for them being given the reminder

The Kāfirīn who denounce the āyāt of Allāh, it is the same to them whether they are reminded or not, since their hearts are blind. However, it is obligatory for those who believe to deliver or perform daʿwah to them. Whether they (the Kāfirīn) believe or not is their own affair. Note the following āyāt:

2:6-7
2:171
6:25-47
18:57
20:134-135
23:78
26:2-6
41:41-43
45:7-11
88:21-26

The deeds and wealth of the Kāfirīn

The deeds and wealth expended by the Kāfirīn are futile and without purpose. They will not receive blessings from Allāh and whatever they possess will not be able to be used to compensate them for their disbelief. Note the following āyāt:

3:117
5:5
5:36-37
8:36-37
14:18
18:103-106
24:39-40
47:8-11
47:32

The extravagant lives of the Kāfirīn

The extravagant lives of the Kāfirīn has made them miserly and they have brought upon themselves forgetfulness about death. Furthermore, they have forgotten about the resurrection on the Day of Judgement when all their deeds will be weighed and rewarded. Note the following āyāt:

3:10-12
3:14
3:116
10:7-8
19:73-80
20:131
26:205-207
36:45-47
73:10-13

The attitude of the Faithful towards the Kāfirīn

109:1-6	There is no tolerance in issues of faith and worship; worship in accordance with various convictions;
3:149-151	always alert to their invitations towards the way of disbelief;
3:196	do not be deceived by their freedom within the land;
31:23-24	and also do not be grieved by their actions.
35:8	Do not be sorrowful over the deeds of the Kāfirīn;
2:190-193	when they fight, then we arise to fight them, we disperse them and

8:57 66:9	we (Muslims) must be severe towards them.

The Kāfirīn are the worst of creatures

7:179 8:55-56 98:6	The Kāfirīn are like cattle, and moreover worse than that; they are the worst of moving beings, and they are the worst of creatures.

The sins of the Kāfirīn are not forgiven

Allāh does not forgive the sins of the Kāfirīn, those who commit despotism, and they die in a state of disbelief. Note the following āyāt:

2:161-162
4:168-170
8:38
47:34

The punishment and torture for the Kāfirīn

There will be disaster and misfortune, as well as punishment in the Hereafter for the Kāfirīn because of the deeds of their own doing. Note the following āyāt:

3:106
4:56
5:10
11:18-22
13:31
13:34
16:33-34
18:52-53
18:58-59
23:63-77
27:4-5
29:22-23
29:52-55
34:38
35:39
38:27
64:5-6
64:10

Comparison of the Mu'minīn with the Kāfirīn

For the Mu'minīn, Allāh protects them and brings them out of the darkness into the light. They follow the truth and desire to heed His Āyāt and witness the signs of Allāh's authority. The blessings of paradise are from the fruit of Faith.

For the Kāfirīn**,** Shaiṭān is their protector who takes them out of the light into pitch darkness. They follow what is invalid because they are deaf and blind to the call of the truth of Allāh's Āyāt. Their recompense is Hell, and that is the fruit of disbelief.

Are they the same?

Note the following āyāt:

2:257
11:24
30:44-45
32:18-22
38:28
41:40
47:1-3

Mushrikūn مشركين

Shirk (شرك) Polytheism

There have been many efforts by mankind, from the time of the Prophets until now, to create partnerships with Allāh (the One) using something alien to Allāh.

Note the following āyāt:

4:36
4:117-119
5:60
6:56
6:100
10:18
12:106-109
14:30
16:35

16:56-57
53:19-25

Ṭāghūt

Included amongst that which is ṭāghūt is Shaiṭān; those who determine the law in a fraudulent manner based on their desires; in the direction of and including everything that is worshipped besides Allāh. Amongst those who believe in ṭāghūt are:

16:36	Those people who denounce the Messengers; the disbelievers;
2:256-257	these are people who worship an ilāh besides Allāh;
4:51-52	People who are Fāsiq, the majority of whom are the people of the Scripture (Christians and Jews); they do not want to
5:59-60	judge by their Holy books (the Taurat and the Injīl);
4:60-63	and people who are Munāfiq, they do not believe with certitude in the truth of the laws of Islām, sometimes believing and sometimes disbelieving.

The Impotence of Shirk's Idolatry

25:1-3	The only true Lord is the One True Lord, without offspring
17:22	and without partners unto Him; for that reason there is no
6:71	other Ilāh in existence besides Allāh.
25:55	Their idols cannot create, since they themselves created them;
7:191-193	their idols are fruitless and bring no benefit whatsoever, only disadvantage;
35:40	their idols have no control over life or death, nor moreover,
16:19-21	have any power on the Day of Judgement later.
22:11-13	For these reasons do not become like someone who is vague in their belief and worships Allāh from the sidelines.

The Relationship between Allāh's Authority and Shirk

7:194-198	Their idols are merely created beings, and in fact weaker than 'mankind itself;
22:71-73	these idols have no soul, and do not possess senses that function;
16:73-76	these idols cannot even create a fly, and in fact even something weaker than a fly; the comparison with the

	likeness of Allāh is as a submissive servant and that of his employer; or the likeness of a mute with a person who orders the doing of what is good and just;
4:117	so whomsoever worships that besides Allāh it is the same as them worshipping Shaiṭān.
6:162-164	Verily, my Ṣalāt, my sacrifice, my living, and my dying are for Allāh.

The State of a Mushrik and his Shirk in the Hereafter

6:22-24	The Mushrikūn do not acknowledge themselves as once holding partners with Allāh;
16:86-87	their after having been confronted with their partners, they
19:81-82	deny shirk which they used to involve themselves in on the earth;
35:13-14	and the idols that they themselves created will be their enemies;
36:74-75	the idols will become an army against those who used to worship them, whilst those of 'mankind' whom they
17:56-57	worshipped will themselves look for a way to be closer to Allāh.
29:25	The state of the Mushrikūn will be to mutually deny and mutually recriminate; and Hell is their place of return.

The Sin of Shirk is Unpardonable

39:53	Allāh forgives all sins;
4:48	except the sin of Shirk, so do not bother or even think about
4:116	asking forgiveness for the Mushrikūn - even if they are of
9:113-114	your own family.

CHAPTER 7

The Life of ‘mankind’ ’ World

وَهُوَ ٱلَّذِىٓ أَحۡيَاكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۗ إِنَّ ٱلۡإِنسَٰنَ
لَكَفُورٌ ٦٦

It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily! Man is indeed an ingrate.[55]

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتًا ١٧ ثُمَّ يُعِيدُكُمۡ فِيهَا
وَيُخۡرِجُكُمۡ إِخۡرَاجًا ١٨

And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it, and bring you forth.[56]

---

[55] Sūrah Al Ḥajj (22), ayāh 66.
[56] Sūrah Nūḥ (71), āyāt 17-18.

The Womb

The Condition of the Womb

39:6	Allāh created mankind in the wombs of their mothers, in three veils of darkness; the darkness of the fundus; the darkness of the uterus; and the darkness within the membrane that encloses the baby within the uterus.

The Process of 'Mankinds' Creation

23:12-14	He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allāh your Lord. His is the kingdom, Lā ilāha illa Huwa.
71:14	While He has created you in stages.

Refer also page 80.

The Existence of 'Mankinds' Situation

22:5	Of the events surrounding 'Mankinds' full existence are those that are complete and also those that are incomplete or
13:8	flawed; there are times that exceed and times that fall short
77:20-23	within the duration of time in the womb; all of this has been measured in accordance with the measurements of Allāh;
82:7-8	how 'Mankinds' bodies are so perfectly balanced; even those who are flawed have favours.

The Kinds of Formed 'mankind'

75:39	Allāh created both male and female.
53:32	Allāh knows the state of 'mankind' from their initial time
42:49-50	they are in their mother's womb; He creates male and female, and moreover, renders whomsoever He wills barren.

The Testimony of 'Mankinds' Soul before Birth

57:8 7:172-173	Allāh has already taken a testament from 'mankind' as to His Oneness; in order that 'mankind' does not associate partners with Him.
33:72-73	And 'mankind' has already been allocated *Al-Amānah* in order that they undertake their religious duties, however, there are many of 'mankind' who betray this trust.

The World

The Development of Mankind (Growth)

22:5	A baby grows into maturity; some die and some live to senility.
16:78	A baby at birth knows nothing;
30:54	from a state of weakness the baby grows strong, and in the end it becomes weak once again;
16:70	there are those who also attain an advanced age, until ones appointed time is completed; according to Allāh's decision
6:60-61 35:11	until one arrives at death, that is as brought about by His angels.
21:34-35	Nobody from 'mankind' lives forever.

The Life of the World Continues Onward

84:19	'Mankinds' passage throughout life passes from level to level;
71:17-18	before they were nothing; after they were given life; then death;
22:66	afterwards life again (to be resurrected from the grave).
45:24-26	Some of 'mankind' are of the opinion that there is only the life of this world. They are only presuming.
29:19-20	Allāh brought 'mankind' into being from the beginning, and afterwards Allāh will bring this about again.

The Fiṭrah of 'mankind'

30:30	According to ‘Mankinds’ *fiṭrah*, the worship of none but Allāh alone, this *fiṭrah* can never be altered.
16:78 17:36 91:7-10	‘mankind’ has been complemented with senses and two ways have been indicated to ‘him’, namely, ‘Mankinds’ soul is aware of the true (*taqwā*) path and the false (*fukhurā*) path.
2:256	Do not coerce ‘mankind’ into believing in the truth,
10:99-100	because each soul of ‘mankind’ will bear its own responsibility.
18:29-30	The duty of those who believe is only to remind.
74:38 20:124-125	And whomsoever diverts from the narrow path of truth then in the Hereafter they will be gathered together in a state of blindness.

The Reminder for ‘mankind’ is in order that they are not Remorseful

Do not be deceived by the life of this world

28:60-61 31:33 10:24 18:45	‘Mankind’ should not be deceived by the temporary life of this world. This life is like the rain which fertilizes the plants for a certain time and afterwards it is dry again.
6:32 29:64 35:5 47:36 57:20	The life of this world is merely play or amusement which often deceives ‘mankind’ into being neglectful of the everlasting life of the Hereafter. (*Zuhd* – the characteristic of renouncing and abstaining from the ways of this world)

The Life of the Hereafter is far better and everlasting

28:60-61 42:36 87:17	Is he whom We have promised an excellent promise, which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

Do not be deceived by this world

13:26 9:67-69	Contentment with this world is a part of the benefit of the Hereafter. The Munafiqūn, Mushrikūn, Kāfirīn, and Fāsiqūn love

14:2-3 40:39	the life of this world more than the life of the Hereafter.
46:20 27:65-66	Their riches are only consumed extravagantly or out of self-enjoyment, and they are unwillingly charitable.
30:7	Whereas they doubt the life of the Hereafter and they are neglectful of the coming of death.
17:18 11:15-16	Whomsoever only likes this world will have it hastened by Allāh,but the happiness of the Hereafter will not be theirs.
45:33-35 17:10	The punishment of Allāh is allocated for those people who cheated within and mocked the benefits available in the life of this world; and did not believe in the reality of the Hereafter.

Reach for the happiness of the Hereafter with piety (taqwā)

18:46 43:35	Acts of righteousness are better than a life in this world of continuous self-gratification;
16:30-32	and the home in the Hereafter is better for those people who are righteous;
44:51-56 51:15	they will never taste death therein, will enjoy eternal happiness, as a gift from Allāh.
53:29-30	It is therefore necessary to withdraw from those people who love this world only.

Barzakh - The Period between Death and Judgement

Barzakh (برزخ) means something which is located between two objects, or a barrier. The world of Barzakh (in the grave) is a specific place where 'mankind' remains until the arrival of the Day of Judgement.

Every soul surely dies

67:1-2	Every soul will surely taste death, without exception.
21:34-35 29:57	Allāh tests 'mankind' , both with what is good and with what is bad in order to establish the quality of their deeds upon this earth.
16:61 23:43 15:5 10:49	The deaths of 'mankind' cannot be anticipated nor delayed from their appointed times; when its time is due.

‘Mankind’ cannot flee from their predestined hour of death

62:8 4:78	Death surely comes, in spite of the fact that many of ‘mankind’ flee from it; even if contained within strong fortresses we do not know when or where we will die.
3:145 16:61 15:5	Those with souls will die by Allāh’s will and death comes precisely when ordained.
3:185	In the Hereafter alone are blessings completed for them.
3:154 3:168	People who are to die are killed and even they cannot avert their deaths.

The ‘life’ in Barzakh

40:41-46	After death, ‘mankind’ will dwell in Barzakh (in the grave). In the grave the souls of ‘mankind’ will realize the truth as promised by Allāh.
23:99-100	For those people who were/are evil the torture of Hell will already be revealed to them from morning till night.

The length of time spent in Barzakh

20:100-104	Life in Barzakh will continue until the Day of Resurrection.
23:112-114	On the Day of Resurrection ‘mankind’ will then assuredly realize that the life of the world is not long as compared to the life of the Hereafter.
79:46 10:45-46 17:52 30:55-57	Those people who commit sins state that the life of the world is only ten days, a day, or half a day; but in truth it is only a fleeting moment in the afternoon, early morning, or late morning, in the eyes of man. ‘mankind’ will be in the grave until the coming of the Day of Resurrection.

The Hereafter

Parables that confirm the event of the Day of Resurrection

7:57	The Day of Resurrection, the resurrection of ‘mankind’ from their

35:9	graves, is similar to the issue of Allāh starting life from an
43:11	already lifeless world.
50:9-11	Allāh will resurrect all of ‘mankind’ just as the creation and
30:50	resurrection of one soul.
31:28	Such an issue is effortless for Allāh.

Those who do not believe in the life of the Hereafter

16:38-39	There are many of ‘mankind’ who do not believe in the life of the Hereafter.
17:49-52	They deride and ridicule the Prophets and those people who
17:98-99	bring the reminder to believe in Allāh and believe in the Last Day.
19:66-68	Their words belie that their doubt and incertitude.
21:1-3	What are they asking (one another)? About the great news,
21:37-40	About which they are in disagreement.
27:65-66	Nay, they will come to know!
78:1-5	Nay, again, they will come to know!
32:10	Qaf. By the Glorious Qurʾān.
34:7-9	Nay, they wonder that there has come to them a warner from
37:11-19	among themselves. So the disbelievers say: “This is a strange thing!
44:34-37	When we are dead and have become dust (shall we be resurrected?)
45:24-26	That is a far return”
50:1-5	We know that which the earth takes of them (their dead
56:42-56	bodies), and with Us is a Book preserved (i.e. Book of Decrees).
64:7	Nay, but they have denied the truth (this Qurʾān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
75:1-5	They say: “Shall we indeed be returned to (our)
78:1-5	former state of life?
79:10-14	“Even after we are crumbled bone?”

Only Allāh knows when the Last Day will come

7:187-188	They ask you about the Hour (Day of Resurrection): “When will be its appointed time?”
27:65	Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the

31:34 heavens and the earth. It shall not come upon you except all
of a sudden.”
33:63 They ask you as if you have a good knowledge of it.
34:29-30 Say: “the knowledge thereof is with Allāh (Alone) but most
of ‘mankind’ know not.”
42:17-18 Say: “I possess no power of benefit or hurt to myself except
as Allāh wills. If I had the knowledge of the Ghaib, I should
42:47 have secured for myself an abundance of wealth, and no evil
should have touched me.
53:58 I am but a warner, and a bringer of glad tidings unto people
79:44 who believe.”

The Names for the Day of Resurrection

Arabic name	**Transliteration**	**English name**	**Ayāh/Āyāt**
اليَوْم ٱلْقِيَٰمَةِ	Al-Yaum-il Qiyāmah	The Day of Resurrection	75:1-6
ٱلأخِرَ اليَوْمَ	Al-Yaum-al Akhir	The Last Day	60:4-6
اليَوْمُ ٱلدِّينِ	Al-Yaum-ul Dīn	The Day of Recompense	51:12
اليَوْمِ ٱلْفَصْلِ	Al-Yaum-il Faṣl	The Day of Sorting out	77:13-14
اليَوْمَ ٱلفَتْحِ	Al-Yaum-al Fatḥ	The Day of Decision	32:29

اليَوْمَ ٱلتَّلَاقِ	Al-Yaum-al Talāq	The Day of Mutual Meeting	40:15
اليَوْمُ مَّجْمُوعٌ	Al-Yaum-ul Majmūʿ	The Day of Gathering	11:103
اليَوْمُ ٱلْخُلُودِ	Al-Yaum-ul Khulūd	The Day of Eternal life	50:30-35
اليَوْمُ ٱلْبَعْثِ	Al-Yaum-ul Baʿth	The Day of Resurrection	30:56-57
اليَوْمُ ٱلْخُرُوجِ	Al-Yaum-ul Khurūj	The Day of Coming out	50:42
اليَوْمِ ٱلْحِسَابِ	Al-Yaum-il Ḥisāb	The Day of Reckoning	38:53
اليَوْمَ ٱلْحَسْرَةِ	Al-Yaum-al Ḥasrah	The Day of Grief and Regrets	19:37-39
اليَوْمَ ٱلتَّنَادِ	Al-Yaum-al Tanād	The Day of Mutual Calling	40:30-32

اليَوْمُ ٱلتَّغَابُنِ	Al-Yaum-ul Taghābun	The Day of Mutual Loss and Gain	64:5-9
اليَوْمٍ عَقِيمٍ	Al-Yaum-il ʿAqīm	The Day of which there is No Night	22:55-57
اليَوْمٍ أَلِيمٍ	Al-Yaum-il Alīm	The Painful Day	43:64-65
اليَوْمَ ٱلأَزِفَةِ	Al-Yaum-al Azifah	The Day that is Drawing Near	40:18-20
اليَوْمٌ عَسِيرٌ	Al-Yaum-ul ʿAsīr	The Hard Day	74:8-9
اليَوْمٍ عَظِيمٍ	Al-Yaum-il ʿAẓīm	The Great Day	19:37-40
اليَوْمُ ٱلأَشْهَٰدُ	Al-Yaum-ul Ashhād	The Day when Witnesses Stand Forth	40:51-52
اليَوْمُ ٱلْوَعِيدِ	Al-Yaum-ul Waʿīd	The Day of Given Warning	50:20-21

ألسَّاعَةِ	Al-Sāʿah	The Hour	22:1-2
ألقَارِعَةُ	Al-Qāri‘ah	The Striking Hour	101:1-11
ألغَاشِيَةِ	Al-Ghāshiyah	The Overwhelming	88:1-2
ألحَآقَّةُ	Al-Ḥāqqah	The Reality	69:1-3
ألوَاقِعَةُ	Al-Wāqiʿah	The Event	56:1-2
ألصَّخَّةُ	Al-Ṣakhkhah	The Day of the Second Blowing of the Trumpet	80:33-42
ألطَّآمَّةُ	Al-Ṭāmmah	The Greatest Catastrophe	79:34-39

There are various other names which are used to describe this specific event, this specific ‘Day’, such as those found in the following Āyāt, amongst others:

2:48 3:9 14:42 26:88-89
40:17 69:4-12 80:34-42

Signs of the Nearness of the Day of Resurrection

27:82-86 47:18-19	One of the signs of the proximity of the Day of Resurrection is the coming out from the earth of Dābbat-ul-Arḍ (الدَّآبَّ ٱلأَرْضِ). To embrace faith on that day is already too late and it has no further meaning; so ‘mankind’ must surely be careful within this life.

The blowing of the trumpet three times[57]

The first blowing of the trumpet - will startle

27:87-90 6:73 69:13-18 78:17-20 79:6-7	And (remember) the day on which the Trumpet will be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh will. And all shall come to Him humbled.

The second blowing of the trumpet – death

39:67-68	And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh will…

The third blowing of the trumpet – resurrection

39:68 36:51-53 50:41-45 18:99 99:1-5	Then it will be blown again and behold, they will be standing, looking on (waiting). And the Trumpet will be blown and behold! From the graves they will come out quickly to their Lord.

[57] Bey Arifin, *Hidup Sesudah Mati* (Life after Death).

The state at Maḥshar[58]

Maḥshar and the state of 'mankind'

99:6 79:8-9 78:17-20 39:68-70	After the blowing of the Trumpet 'mankind' will rise from their graves; in various scattered groups; they will come in crowds; with fearful hearts and in submission; with feelings of fear, awaiting the jurisdiction of Allāh.
18:99-101	They will be gathered on the earth and clearly illuminated by the light of Allāh's justice.
89:22-27 89:30	For those with faith will be returned to Allāh with hearts once again satisfied with the blessings of Allāh.

At Maḥshar there is no affiliation because of lineage or friendship links

20:109 2:48	O 'mankind' ! Be afraid of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.
23:101-111 80:33-42 82:19 31:33	Verily, the Promise of Allāh is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.
2:254	Verily, the day of Judgement is the time appointed for all of them.
37:28-33 70:10-14 44:40-42	The day when Maulan cannot avail Maulan in aught, and no help can they receive, except him on whom Allāh has Mercy. Verily, He is the All-Mighty, the Most Merciful.

Intercession on that Day will be restricted

2:255 10:3 19:85-87 21:28	On that Day 'mankind' will follow strictly Allāh's caller, no crookedness will they show him. And all the voices will be humbled for the Most Beneficent, and nothing shall you hear but the low voice of their footsteps.
34:23	On that Day no intercession shall avail, except the one for

[58] The Day when the dead shall migrate from their graves and assemble for judgement.

40:18 43:86 82:13-19 20:108-109	whom the Most beneficent has given permission and whose word is acceptable to Him.

The time of reckoning

Allāh is the Only Authority of the Day of Reckoning

21:47 88:25-26	And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.

All witnesses will be judged

39:69	Each Prophet will bear witness to their various communities;
16:84-89	The Prophet Muḥammad ﷺ will bear witness to all of 'mankind' ;
50:21	'mankind' will be escorted and followed by witnessing angels;
75:14 6:130	moreover, 'mankind' will also bear witness against 'himself'/themselves;
78:40	'mankind' will not be able to remain silent about anything 'he' had committed;
41:20-22	'mankind' will have testimony brought against 'himself' by 'his' hearing, 'his' sight and 'his' skin;
36:65	their feet and hands will speak and their mouths will be closed.

Interviewed

102:8 15:92-93	So, by your Lord, We shall certainly call all of them to account. For all that they used to do.

'Mankind' will receive the book of accounts

39:69-70	'mankind' will be given a book of accounts for his deeds; in

45:28-29	order that he understands his deeds without there being any doubt thereof.
17:13-14	And this will be enough for ‘mankind’ as their reckoning.
84:7-9 17:71 69:19	And amongst ‘mankind’ will be those who receive the book with their right hands; they will not be at all mistreated, but they will be blessed by Allāh.
83:18	The book they will receive with their right hands is called ‘Illīyūn (عِلِّيِّين).
18:49 84:10	And amongst ‘mankind’ there are also those who receive the book from behind and from the left side.
69:25	They are the group who reproach their deeds.
83:7	The book of the people of the latter group is called Sijjīn (سِجِّين).

‘Mankind’ will read the book of their deeds

45:28 81:10-14 82:5 100:7	Each soul will acknowledge and read the book of their deeds; although their deeds are already forgotten, the book will be full and complete. All of this in order to exhibit for each person their just desserts.

‘Mankind’ will see the consequences of their deeds

99:6-8 102:1-7 78:40	Besides ‘mankind’ being able to read the complete book of their deeds, they will also be shown their deeds in the form of pictures or film - video. Many will feel ashamed and regretful.

‘Mankind’ will listen to what they recorded

45:28-31	This Our Record speaks about you with truth. Verily, We were recording what you used to do.

The balancing of the deeds of ‘mankind’

21:47 18:103-106 101:6-9	Then as for him whose balance will be heavy, he will live a pleasant life. But as for him whose balance will be light,

he will have his home in Hāwiyah.

Remorse or regret that is late

There are various kinds of remorse from people who did not believe in the coming of the Day of Judgement. All of these regrets will serve no purpose and their pleas will not be fulfilled. All of them were too late. Take heed of the following Āyāt:

2:165-167
10:54
14:31
23:101-111
36:48-54
40:10-12
78:38-40
89:21-26

The Recompense for the actions of 'mankind'

The recompense for 'mankind' will be in accordance with their actions. Bad deeds and good deeds, whether great or small will be remunerated in accordance with the decision of Allāh. There will be no loss whatsoever (within this process). Take heed of the following Āyāt:

3:25-30
3:161-163
6:132
7:6-9
10:52-53
16:111
27:89-90
34:3-5
39:71-75
79:34-41
99:1-8

'Mankind' divided into three groups

56:1-10 At that time 'mankind' will be divided into three groups; the group on the right, the group on the left, and that group of people who were foremost in faith.

56:90-96 The recompense for those on the right will be salvation. The

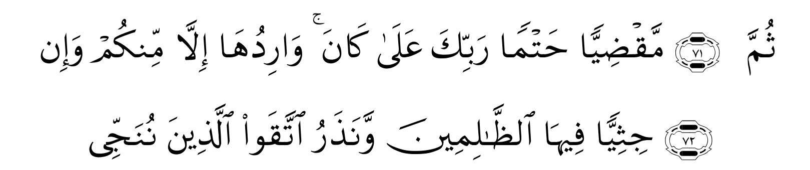
	punishment of Allāh will be for the group on the left and Hell will be their abode.
74:38-47	Various dialogues will take place between those on the right and the occupants of Hell.

The everlasting life of Paradise and Hell

2:80-82	Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire; they dwell therein forever. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

CHAPTER 8

Hell and Paradise



There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the Ẓālimūn therein to their knees.[59]

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqūn.[60]

[59] Sūrah Maryam (19), āyāt 71-72.
[60] Sūrah Āl ʿImrān (3), ayāh 133.

Hell

The Causes for ‘mankind’ to enter Hell

4:116-120 There is the subjective influence asserted by Shaiṭān who always misleads submission and obedience towards himself.

15:42-44 This despite the fact that Shaiṭān always breaks his promises; is not truthful towards ‘mankind’ regarding his invitations to them to follow him;

14:22 they (Shaiṭān and his helpers) are unable to offer help to ‘mankind’ from the torment of Hell and moreover, and they themselves will inhabit Hell for all time.

Disputes amongst ‘mankind’ at the time of entering Hell

7:36-41 They will (‘mankind’) plead for those who entered Hell ahead of them to receive double torment;

38:59-64, 40:47-48 likewise those of ‘mankind’ who have already entered Hell will ask for protection from it; but they will all be together in Hell, unable to help each other. Such will be the situation in Hell and there they will continue disputing.

The Regret of the occupants of Hell

39:56-58, 39:72 Many of ‘mankind’ will enter into Hell; they will all acknowledge their sins, yet Allāh will not alter His Decision regarding their punishment.

67:6-11, 76:4, 40:11-12 They will say: “Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?”

23:103-108, 42:44-46 They will plead to be released out of Hell even if for only a moment, in order to do good.

40:49-50, 23:107 “Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Ẓālimūn.”

43:75 They will plead for alleviation of their punishment, even if only a day, and they would rather be dead.

The Prolongation of Hells punishment

39:71-72	The Kāfirīn are degraded in the world an for them the
20:127	punishment of the Hereafter will be more severe and more lasting.
7:36	The torment of Hell is truly everlasting; they (the occupants
21:98-100	of Hell)will wail in the Fire; they will be tormented
25:11-34	repeatedly with no hope of forgiveness.
25:77	In Hell, they will neither feel dead nor alive, but will always
87:10-13	feel the piercing torment and overwhelming loss.

The Fuel of Hell-fire/The State of Hell

52:11-16	Whether realized or not, 'mankind' will be recompensed in accordance with their deeds.
40:69-76	The occupants of Hell will feel the heat of the Hell-fire in grades.
39:16	The fire of Hell will have three columns as big as forts.
77:28-33	
2:23-24	The fuel of the Hell-fire will be 'mankind' and stones;
3:10-12	moreover, the wealth of possessions accumulated by the
9:34-35	Kāfirīn, and which they failed to spend will also become fuel for the Hell-fire.
66:6	Hell will be maintained by stern and severe angels who always, ever obediently follow the commands of Allāh.

That presented to the occupants of Hell

56:41-56	That which will be presented in Hell to its occupants will be
44:43-50	their punishment and it will be to their detriment.
37:63-67	Has there come to you the narration of the overwhelming;
38:55-58	Some faces, that Day, will be humiliated.
	Labouring, weary.
55:44	They will enter in the hot blazing Fire,
	They will be given to drink from a boiling spring,
78:21-30	No food will there be for them but a poisonous thorny plant,
88:1-7	Which will neither nourish nor avail against hunger.

Various names for Hell

82:14-16	الجَحِيم - Al Jaḥīm – The blazing Fire
101:8-10	الهَاوِيَةُ - Al Hāwiyah – The bottomless Pit
104:1-9	الحُطَمَةِ - Al Ḥuṭamah – The crushing Fire
74:26-54	السَّقَرَ - Al Saqar – The Hell-fire
67:7-11	السَّعِيرِ - Al Sa'īr – The blazing Fire
92:12-16	Al Laẓẓā (اللَظَّىٰ) – The fiercely-blazing Fire

Paradise

Belief in the existence of Paradise

13:35 19:59-63	Although Paradise is invisible to our sense of vision, we must believe with certitude in its existence since Paradise is included amongst that which is unseen.
3:133-136	Paradise is as wide as the heavens and the earth.

The heirs to Paradise

3:15 5:83-85	Paradise, as wide as the heavens and the earth, has been bequeathed to those people who are pious, faithful and practice righteous good deeds.
10:9-10 41:30-32 50:31-35	Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the gardens of delight.

Furthermore, refer back to pages 105-107 about the recompense for those people who are faithful and pious.

The images presented by Allāh about the blessings of Paradise

35:33-35	And their recompense shall be Paradise, and silken garments, because they were patient.
37:62 36:55-58 38:49-54	Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, and the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
43:68-73	And amongst them will be passed round vessels of silver and

44:51-57	cups of crystal, crystal-clear, made of silver. They will
47:15	determine the measure thereof according to their wishes.
52:17-28	And they will be given to drink there a cup mixed with
55:46-78	Zanjabīl,A spring there, called Salsabīl.
76:5	And round them will (serve) boys of everlasting youth. If you
76:12-20	see them, you would think them scattered pearls.
78:31-37	
88:8-16	And when you look there, you will see a delight, and a great dominion.

The blessings of Paradise have never been experienced by the hearing, sight and heart of ‘mankind’ .

The bliss of paradise is everlasting

2:25	And give glad tidings to those who believe and do righteous
2:82	good deeds, that for them will be Gardens under which rivers
7:42-43	flow. Every time they will be provided with a fruit therefrom,
9:72	they will say: “This is what we were provided with before,”
29:58-59	and they will be given things in resemblance and they shall
31:8-9	have therein Azwājun Muṭahharatun, and they will abide therein forever.
39:73-74	The angels will look after it (Paradise) and warmly welcome with *Salāmun ‘Alaikum* those who enter.

Various names for Paradise

13:22-24	جَنَّٰتُ عَدۡنٍ - Jannāt ʿAdn – Gardens (Paradise) of Eden
56:12	جَنَّٰتُ ٱلنَّعِيمِ - Jannāt-n-Naʿīm - Gardens (Paradise) of delight
32:19	جَنَّٰتُ ٱلۡمَأۡوَىٰ - Jannāt-l-Maʾwā - Gardens (Paradise) of entertainment
18:107	جَنَّٰتُ ٱلۡفِرۡدَوۡسِ - Jannāt-l-Firdaus - Gardens (Paradise) of solitude
6:127	دَارُ ٱلسَّلَٰمِ - Dārus Salām – Home of Peace
50:34	دَارُ الْخُلُودِ - Dārul Khulūd – Home of Eternity
35:35	دَارَ ٱلۡمُقَامَةِ - Dārul Muqāmah - Everlasting Home
44:51	مَقَامٍ أَمِينٍ - Maqām ʾAmīn – Place of Security

Between Paradise and Hell

From Hell to Paradise

6:128-129 11:106-107	From the beginning all of 'mankind' will enter into the punishment of hell although momentarily, except those slaves as Allāh wills.
19:69-72	Thereafter, Allāh will save those who are pious; and those who are Ẓālim and Kāfir will remain in Hell.

The dialogue between the occupants of Paradise and Hell

7:44-45	And the dwellers of the Fire will call to the dwellers of paradise:
7:50-53 74:35-56 83:29-36	"Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers."

Al Aʿrāf, the barrier between Paradise and Hell

7:46-49 39:19-20	Between paradise and hell is a barrier, namely Al Aʿrāf; which is above and known by its various occupants who reside there by their marks.

CHAPTER 9

Daʿwah and Narratives

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم
مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

And, indeed We have sent Messengers before you; of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. So, when comes the Commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.[61]

[61] Sūrah Ghāfir (40), ayāh 78.

Daʿwah

The command to perform daʿwah

9:122 3:104 3:110 41:33	The demand for knowledge is in order to remind, call to that which is good, the enjoinment of *Al Ma‘rūf* and the forbiddance of *Al Munkar*, and to believe in Allāh, in order that one becomes and remains Muslim.
22:49	The duty of a Messenger is only to deliver the reminder to a specific community.
12:108	Call (perform daʿwah) with knowledge and clear proofs.
16:125	Invite (perform daʿwah) with wisdom, example, and debate in a goodly manner.
41:33	The best of speech is to invite to the way of Allāh.
31:17	Daʿwah is by law obligatory.

The purpose of daʿwah

48:8-9	In order that ‘mankind’ believes in Allāh and His Messenger; assist, honour, and glorify Him.
2:21	In order that ‘mankind’ is only faithful to Allāh.
7:94	When the people of a certain place are faithful and pious, Allāh will bestow His blessings upon them from the heavens and the earth.
8:25 11:117 10:98	It must be understood that the trials put forth by Allāh affect not only those who are Ẓālim; desire to have faith such as the faith of the community of Yūnus, who were able to remove and distance themselves from the torment and disgrace of this world.

The characteristics of the dāʿin – those who invite

12:108 2:44	Firm in their religious convictions; not only call people towards the performance of good but they themselves also perform good;
61:2-3	Allāh hates those who ‘preach but do not practice’, and they will be held accountable.

The spirit of daʿwah

9:41 61:10-12 38:86	March forth even though one feels light or heavy, and perform ones utmost in the Way of Allāh with ones wealth and soul; desire to perform daʿwah with sincerity; do not ask for payment.
8:30	Whomsoever accepts this trial risks being boycotted, imprisonment, and even death.

The language of daʿwah

2:151 41:44 14:4	The Messengers reminded and invited their communities in their own tongues, in order that said communities received and understood the explanations clearly.

The characteristics of giving daʿwah

16:125 29:46 41:34	Full of wisdom, and good argument; rejects evil with good.
2:256 6:104	It is not allowed to compel someone to embrace Islām, because the difference between good and evil is already clear.
6:108	Do not insult that worshipped by others, in order that they do not insult Allāh.
3:159 26:215-216	Be gentle, and full of mercy towards those who believe; and be steadfast in opposition to the Kāfirūn.

The reprimand of Allāh towards wrongful daʿwah

80:1-16	Within the performance of daʿwah it is desirable to affirm the same validity towards people in the invitation and conferral of daʿwah.
18:28	Do not consider more important the prominent person or people ahead of or better than those people who sincerely desire belief, even though 'he/they' may appear lowly and/or contemptible.

The success of daʿwah is determined by Allāh

3:20	Islām is the 'system of belief' bestowed by Allāh; whomsoever embraces Islām will receive true guidance.

5:13 — Whomsoever turns away from Islām is accursed, their hearts are hardened, and moreover, harder than stones.

10:99-100 — If it had been the will of Allāh, all of ‘mankind’ would have faith. ‘Mankind’ cannot compel, without the permission of Allāh, others to believe even though one may like someone very much; and the anger of Allāh is upon those people who do not make use of their intelligence.

47:7
47:16-17 — O you who believe! If you help Allāh, He will help you, and make your foothold firm.

Prophets, Messengers, and their duties

Prophets and Messengers were common people

25:20
23:51 — Messengers were ordinary people; they ate and also walked just like us.

12:109
16:43 — Allāh did not send a Messenger to a specific community except that he was a man who had been inspired with His revelation.

21:7 — (Thus, all Messengers were men)

17:94-95 — The Messengers were not angels, so that they could be examples for ‘mankind’ and not disunite ‘mankind’.

There are narratives of Prophets within Al Qurʾān as well as non-narratives of Prophets

40:78
4:164
38:48 — There are narratives of Prophets as well as no narratives (told and untold). Amongst the narratives contained within Al Qurʾān are those concerning twenty-five Messengers whose names we know;starting from the narrative of the Prophet ʾĀdam عليه السلام until the Prophet Muḥammad ﷺ.

2:253
17:55 — Amongst those Messengers some were preferred above others.

The Prophets and Messengers originated from the communities to whom they belonged

16:113 38:4-5	The Messengers were from their own communities, yet those communities denied them; these communities were amazed at the arrival of Messengers from among themselves.
14:4 10:47 35:24	Whereas those Messengers used the language used by their respective communities themselves. Each community had a Messenger, to bring the reminder for them.
7:59	The Prophet Nūḥ ﵇ was from and for his community;
7:65	The Prophet Hūd ﵇ was from the ʿĀd community;
7:73	The Prophet Ṣāliḥ ﵇ was from the Thamūd community;
7:80	The Prophet Lūṭ ﵇ was from the Sodom community;
7:85	The Prophet Shuʿaib ﵇ was from the Madyan community;
14:5	The Prophet Mūsā ﵇ was from the Yahūdī community;
3:48-49	The Prophet ʿĪsā ﵇ was from and for the Banī Isrāʾīl – and not for any other community;
34:28	The Prophet Muḥammad ﷺ was from the Arāb community and was for all of 'mankind'.

The duties/functions of the Prophets and Messengers

The duties or functions of the Prophets and Messengers was only to remind/admonish their respective communities to stay on the true path. They (the Prophets and Messengers) were not to force or affect them towards guidance or faith, because no one has faith except by the Leave of Allāh. Read the following Āyāt from Al Qurʾān:

6:48
13:7
13:40
16:36
16:82
22:49
24:54
25:51
34:28
36:11
42:48
48:8
72:23
88:21-22

All Messengers conveyed the teachings of Tauḥīd

16:36	All the Messengers invited their communities to worship

	Allāh
21:29	alone. Hell will be for those who state or insist that they
23:52	themselves are gods or partners in worship besides Allāh.
21:25	All Prophets conveyed the teachings of Tauḥīd.
10:19	‘Mankind’ was at one time one community, and afterwards
43:45	became at odds with each other in regards to belief; the case
28:88	is that Prophets and Messengers never taught polytheism to
	their respective communities.

Trials and struggles for the Messengers

15:11	All of the Messengers sent by Allāh experienced mockery,
18:56	curses,obscenities, disgrace, ridicule, denial; and moreover,
21:41	the communities of the Prophets stated that Messengers were
43:6-7	madmen and yet all opponents of the Messengers were
51:52	destroyed and for them is remorse in the Hereafter.
13:32	Alas for ‘mankind’ ! There never came a Messenger to them
36:30	but they used to mock at him.

The punishment of Allāh is for those who denied the Messengers

7:36	There has never been a community whose occupants were
7:41	treacherous, except that Allāh sent to them His punishment,
7:94-95	before the Day of Judgement. That punishment came to them
6:10-11	after they had denied the admonition of the Messengers of
17:58	Allāh, and not before they had been given that admonition;
26:208-209	that is the justice Allāh has towards ‘mankind’ and His
	creatures in order that ‘mankind’ can receive guidance from
	it.

The Mutrafīn (the luxurious ones) denied the Messengers

43:23-25	And similarly, We sent not a warner before you to any town
	but the mutrafīn (luxurious ones) among them said: “We
73:11	found our fathers following a certain way and religion, and
	we will indeed follow their footsteps.”
34:34-35	(The warner) said: “Even if I bring you better guidance than
17:16	that which you found your fathers following?” They said:
	“Verily, We disbelieve in that with which you have been
	sent.”

36:14-15	So We took revenge of them, then see what was the end of those who denied.

The Reminder is only of benefit to those who believe

10:2 65:8-10 87:8-11 7:187 13:19 16:89 36:11	In truth the reminder is for all people but in actual fact it is those who use their intelligence who obtain guidance from it; because they fear Allāh whereas those who disbelieve always reject it; as if they tightly close their ears to said reminder. In truth Al Qurʾān is a book full of the clear reminder.

Allāh assuredly helps the Messengers and their followers

16:63 12:110	The Messengers give the reminder but Shaiṭān always misleads 'mankind' away from the straight path, in order that 'mankind' is deviated from the path.
6:34 40:51 4:150-153	When the Prophets and Messengers are truly denied by their communities, then Allāh will help them (Prophets and Messengers)both in this world and in the Hereafter. The obligation to believe in the Messengers is in order that they are not degraded and punished in the Hereafter.

The Narratives of the Prophets

The Prophet ʾĀdam عليه السلام

ʾĀdam عليه السلام and the disobedience (insubordination) of ʾIblīs

2:30-34	Allāh created ʾĀdam عليه السلام and taught him with knowledge; ʾIblīs disobeyed the command of Allāh to respect ʾĀdam عليه السلام, His creation;
7:11-18 17:61-65 20:115-120 7:19-25 20:121-127	ʾIblīs was rejected from Paradise but requested respite until the Final Hour; ʾĀdam عليه السلام and Ḥawwāʾ (Eve) in Paradise, and Allāh gave them one prohibition; ʾIblīs deceived both of them until they were enticed by his sweet and gentle persuasion; Both of them were regretful and repentant, with Allāh accepting their repentance; Allāh gave them both

	advice and guidance; then Allāh caused them both to leave
	Paradise and admonished them in order that they would
2:35-39	always follow His guidance within this life.

Hābīl and Qābīl – Cain and Abel

5:27-30	Hābīl was killed by his own brother Qābīl who later buried
5:31-32	Hābīl after seeing and learning from the experience of a
	crow, sent by Allāh, which showed him how to bury.

The Prophet ʾIdrīs عليه السلام

19:56-57	Certainly the Prophet ʾIdrīs (Enoch) عليه السلام was a man of truth;
21:85-86	and he was a Prophet; and a man of piety.

The Prophet Nūḥ عليه السلام

The calling of the Prophet Nūḥ عليه السلام to his community

7:59-63	The Prophet Nūḥ (Noah) عليه السلام called and invited his
	community to worship Allāh alone; however his community
10:71-72	always denounced him, and opposed the advice of the
11:25-35	Prophet Nūḥ عليه السلام; they said that if Allāh wished he could send
23:23-25	down angels as Messengers for the community, and various
26:105-116	other reasons; the Prophet Nūḥ عليه السلام was threatened with
	stoning if he did not stop his daʿwah ; the Prophet Nūḥ عليه السلام
	pleaded with Allāh about the denial of his community.
71:5-28	The plea of the Prophet Nūḥ عليه السلام was heard by Allāh and his
	prayer was answered.

The Prophet Nūḥ عليه السلام receives revelation to build a ship

71:25-28	The Prophet Nūḥ عليه السلام requested that the disbelievers be
26:117-122	obliterated from the face of the earth; and pleaded that those
	who believed all be saved from punishment; the Prophet Nūḥ
11:37	عليه السلام received revelation instructing him to construct a large
	sailing vessel; he also received and bore the brunt of many
23:26-31	curses and obscenities from his community as well as
	constant mockery; the Prophet Nūḥ عليه السلام also received

revelation to load animals in pairs on board the ship.

54:11-15 The heavens sent down rain, and the earth gushed forth water;

11:40-41 the Prophet Nūḥ عليه السلام sailed with some of his community, and called out to his disbelieving son.

37:78-82 Allāh saved the Prophet Nūḥ عليه السلام and his faithful followers.

The destruction of the Prophet Nūḥ'ṣ عليه السلام community

7:64 Allāh drowned those unfaithful people in the flood that
10:73-74 covered the whole land; such are the consequences for those who belie Allāh and His Messengers; hopefully an event
25:37 such as that can be taken as guidance for the living in later
29:14-15 days; the Prophet Nūḥ عليه السلام lived together with his community for 950 years.

The Prophet Hūd عليه السلام

The call of the Prophet Hūd عليه السلام to his community

7:65-71 The Prophet Hūd عليه السلام called his community to worship Allāh and none other;

11:50-57 the Prophet Hūd عليه السلام called his community to repent for all their misdeeds; yet they stubbornly opposed and denied the
26:123-140 existence of the Last Day; they were a miserly and cruel community.

The destruction of the ʿĀd community

23:39-42 The ʿĀd community, the community of the Prophet Hūd عليه السلام, were punished by Allāh with a thunderous sound;

46:24 That sound originated in a fast moving cloud which brought with it cold winds;

54:18-21 On that day men went back and forth without stopping, for as
69:6-8 long as seven nights and eight days;

51:41-42 everything was reduced by Allāh to dust, fused and without trace;

89:6-8 this despite them (the ʿĀd community) possessing tall, grandiose buildings;

11:58-60 but they were a community which denounced their Messenger and followed a despotic authority;

7:72 however Allāh saved the Prophet Hūd عليه السلام and his followers.

The Prophet Ṣāliḥ عليه السلام

The call of the Prophet Ṣāliḥ عليه السلام to his community

7:73-77 The Prophet Ṣāliḥ عليه السلام called his community to worship Allāh alone;
11:61-65 the Prophet Ṣāliḥ عليه السلام forbade his community the slaughter of a she-camel of Allāh, which dwelled in their land;
26:141-159 but they lied to His Messenger and with no forethought killed the camel;
54:27-30 In fact that camel was a form of miracle and trial for them;
91:11-14 but they were a community which exceeded bounds and denied the Messenger who called them to the straight path;
27:45-50 the Prophet Ṣāliḥ عليه السلام extolled his community to beg forgiveness from Allāh but instead they continued their transgressions.

The destruction of the Thamūd community

69:4-5 The Thamūd community, the community of the Prophet Ṣāliḥ عليه السلام was destroyed by Allāh by means of an
51:43-46 extraordinary event, namely, an almighty thunderclap;
11:66-68 an almighty thunderclap which was arranged by Allāh three days beforehand;
54:31 they became like dry stubble;
27:51-53 such as that event will be the consequences of those who sin;
7:78-79 Allāh saved the Prophet Ṣāliḥ عليه السلام as well as those people with faith.

The Prophet Lūṭ عليه السلام

The call of the Prophet Lūṭ عليه السلام to his community

7:80-83 The Prophet Lūṭ (Lot) عليه السلام forbade his community from committing and/or involving themselves in *fāḥishah*, which included lewd, lustful, and shameless acts of fornication;
27:54-56 and also the involvement of men approaching men to satisfy their lusts;

29:28-29	such acts had never occurred before within any previous community;
26:160-168	yet they denounced their Messenger and moreover desired to expel the Prophet Lūṭ ﵇.
11:77-81	Angels came in the form of young men to Lūṭ ﵇; they came
15:61-66	in order to bring the revelation of Allāh to Lūṭ ﵇ that his (Lūṭ ﵇) community would be destroyed the following
15:67-72	morning; the community of Lūṭ ﵇ came upon hearing of the handsome strangers;
54:37-39	so Allāh blinded them and the following morning they received their punishment.

The destruction of the Sodom (Usdum/Sadūm) community

29:31-35	The angels who visited beforehand also met with ’Ibrāhīm ﵇ to tell him of the forthcoming destruction of the
26:169-175	occupants of Sodom, the community of the Prophet Lūṭ ﵇;
7:83-84	the Prophet Lūṭ ﵇ prayed for salvation from the
21:74-75	consequences of the abominable deeds of his community;
27:57-58	the family of the Prophet Lūṭ ﵇ was then saved by Allāh, except his wife;
54:33-35	the community of the Prophet Lūṭ ﵇ was destroyed by a storm of stones brought by a strong wind; and subsequently
11:82-83	the land was turned upside down by Allāh; stones of baked clay were then rained upon it;
15:73-76	the community of the Prophet Lūṭ ﵇ were destroyed by a thundering sound before sunrise
37:134-138	traces of that collapsed town are passed by in the morning by people.

The Prophet ʾIbrāhīm ﵇

The call of ʾIbrāhīm (Abraham) ﵇

6:79-83	The way used by the Prophet ʾIbrāhīm ﵇ in order that his
19:42-47	father and his community did not worship in a direction other than to Allāh, the Lord of the worlds, alone.
26:69-82	And he made it a Word lasting among his offspring that they
43:26-30	may turn back.

The Prophet ʾIbrāhīm عليه السلام was burnt after he destroyed the idols

21:51-67	ʾIbrāhīm عليه السلام debated with Namrūdh (of the people of Calah, ancient Assyrian city situated south of Mosul in northern Iraq) about the destruction of all their idols, except for the
37:83-99	largest one; many methods were utilized by ʾIbrāhīm عليه السلام in
29:16-24	order to answer all the questions by the disbelievers after he had destroyed the idols; however, the verdict of the Namrūdh was that ʾIbrāhīm عليه السلام must be burnt, but Allāh saved
21:68-70	ʾIbrāhīm عليه السلام by inspiring the fire to become cold.
29:25-27	ʾIbrāhīm عليه السلام was saved and later emigrated to Shām (Syria) under instruction from Allāh.

Various Adʻiya (invocations) of the Prophet ’’Ibrāhīm عليه السلام

2:126-129	The invocation of the Prophet ’’Ibrāhīm for his offspring until the Last Day;
14:35-41	The invocation of the Prophet ʾIbrāhīm عليه السلام for the faithful to be forgiven their sins on the Day of Reckoning.
26:83-104	The invocation of the Prophet ’’Ibrāhīm عليه السلام for himself and his family to spoke of honourably in later generations.
60:4-6	The invocation of the Prophet ’’Ibrāhīm عليه السلام not to become a source of fitnah for the disbelievers.

The Prophet Isḥāq عليه السلام and the Prophet Yaʿqūb عليه السلام

The birth of Isḥāq (Isaac) عليه السلام and Yaʿqūb (Jacob) عليه السلام

19:44-49	ʾIbrāhīm عليه السلام separated from his father after various debates about *ʻaqīdah* (tenet[s] of faith).
11:69-76	ʾIbrāhīm عليه السلام and his wife were visited by Messengers who brought them news about the birth of Isḥāq عليه السلام to be
15:51-56	followed after by Yaʿqūb عليه السلام. The wife of ʾIbrāhīm عليه السلام was
51:24-30	amazed because she was extremely old and barren.
15:57-60	Those Messengers were angels who had also been to the place of the Prophet Lūṭ عليه السلام in order to convey to Lūṭ عليه السلام the destruction of his community.

The Prophethood of of ’Isḥāq عليه السلام and Yaʿqūb عليه السلام

37:112-113	And We bestowed on him, Isḥāq and Yaʿqūb, and ordained

29:27 21:72-73 38:47-48	among his offspring Prophethood and the Book, and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

The Prophet Ismāʿīl عليه السلام

37:100-110	The narrative of the slaughter of Ismāʿīl عليه السلام by his father ʾIbrāhīm عليه السلام, under order by Allāh, the Lord of the worlds, was a test for them.
2:124-126 3:96-97	ʾIbrāhīm عليه السلام and Ismāʿīl عليه السلام erected the Kaʿbah and thereby Al Masjid al Ḥarām which constitutes the oldest place for worship.

The Prophet Yūsuf عليه السلام

12:4-6	Yūsuf (Joseph)عليه السلام dreamt that he saw eleven stars, the sun, and the moon; and Allāh taught him the interpretation of dreams;
12:7-19	Yūsuf عليه السلام was brought by his brothers and thrown into a well, and eventually he was found by travellers; they (the brothers) returned home carrying Yūsuf's عليه السلام shirt which was smeared with some blood;
12:20-29 12:33	Yūsuf عليه السلام was sold, raised and tempted by Zalīkhāh, the wife of Al ʿAzīz (Potiphar), the king of Egypt, who had bought him; and eventually Yūsuf عليه السلام was imprisoned.
12:37-42	Within the prison Yūsuf عليه السلام gave daʿwah to other inmates of the prison.
12:46-49	Yūsuf عليه السلام interpreted the dream of the king after interpreting the dream of a fellow inmate.
12:53-57	Finally Yūsuf عليه السلام was released from prison and appointed Minister of Finance for the then nation of Egypt.
12:58-69	Allāh united Yūsuf عليه السلام with his brothers, and his father only informed his sadness to Allāh;
12:90-99	eventually Yūsuf عليه السلام was united by Allāh with his aged parents in Egypt.
12:101	The invocation of the Prophet Yūsuf عليه السلام.
12:102-103	We are able to gain much guidance from this narrative of the Prophet Yūsuf عليه السلام.

The Prophet Ayyūb عليه السلام

38:41	The Prophet Ayyūb (Job) عليه السلام was affected by Shaiṭān by means of distress and torment.

38:43	The Prophet Ayyūb عليه السلام received revelation from Allāh for his recovery.
21:84	Allāh cured him and returned his family to him.
38:44	The Prophet Ayyūb عليه السلام fulfilled his oath to strike his wife; and he is include amongst those who are *Ṣābir* (very patient).

The Prophet Shuʿaib عليه السلام

The call of the Prophet Shuʿaib عليه السلام to his community

7:85-90	The Prophet Shuʿaib عليه السلام called to his community for them to only worship Allāh alone, the Lord of the worlds;
11:84-93	and in order that they properly give correct measurement and
26:181-183	propriety in justice;
26:187	however they censure him and requested that their
26:190	punishment come from the heavens.

The destruction of the Prophet Shuʿaib's عليه السلام community, the occupants of Madyan

11:94-95	The Prophet Shu'aib's عليه السلام followers were saved by Allāh;
26:189-191	the Ẓālimūn were destroyed by a thunderous sound on a Day
29:36-37	of shadow; they were struck by an earthquake.
7:91-93	The Prophet Shuʿaib عليه السلام, as well as those people of faith, left those disbelieving people before the onset of the punishment. Many lessons can be learnt from the narrative of the Prophet Shuʿaib عليه السلام.
15:78-79	The towns of Sodom and Aikah in Madyan are situated on a plain highway.

The Prophets Mūsā عليه السلام and Hārūn عليه السلام

The birth of the Prophet Mūsā عليه السلام until he was made a Messenger

28:7-13	The Prophet Mūsā (Moses) عليه السلام was born of his mother; borne off in the river Nile; raised by the wife of Firʿaun; until
28:23-28	he met the Prophet Shuʿaib عليه السلام and his children.

20:11-16	The Prophet Mūsā عليه السلام received revelation for the first time in the valley of Ṭuwā.
28:31-32 20:17-23	The Prophet Mūsā عليه السلام was bestowed two miracles, namely the staff - that was able to change into a snake and perform other significant events (the parting of the sea; strike rocks, etc); and the white light from his hand.

The command of Allāh to Mūsā عليه السلام and the appeal of Mūsā عليه السلام to Allāh

26:10-11	Mūsā عليه السلام received revelation to perform the task of daʿwah towards Firʿaun.[62]
20:29-36 28:34-35	Mūsā عليه السلام pleaded and requested that Hārūn (Aaron) عليه السلام, his brother, become his ally and helper in the performance of this daʿwah. Allāh granted his request.
20:42-44 28:38	Both left to give daʿwah to Firʿaun who had promoted himself as a lord to be worshipped.

Mūsā عليه السلام and Hārūn عليه السلام call to Firʿaun

Firʿaun and his loyal followers were called/invited to acknowledge and be obedient towards Allāh, the Lord of the worlds

20:47-56
26:15-17
26:23-33
28:36-39
40:23-44

Mūsā عليه السلام, by a miracle from Allāh, caused the sorcerers to eventually submit, believe and follow the Prophet Mūsā عليه السلام. Read the following Āyāt:

7:125-129
20:58-60
20:61-69
20:70-76
26:36-51

Firʿaun and his followers denounced Mūsā's عليه السلام call, although it was declared to them several times. Read the following Āyāt:

[62] Refer to 'Further Explanations', No. 2, page 738.

7:133-135
10:83-89
43:46-56
44:17-32

Firʿaun drowned in the sea

26:52-66 20:77-79	Mūsā عليه السلام departed in the evening from Egypt towards Palestine along with his followers; they were subsequently followed by Firʿaun and the troops of his army once the sun had risen.
26:63 28:40-42 10:90-91	The prophet Mūsā عليه السلام parted the sea with his stick in order to create a path; and Firʿaun and his followers tried to cross through it but they drowned in the sea.
7:136	At the time of his drowning Firʿaun declared his belief but that acknowledgement was too late.
10:92	The body of Firʿaun was saved by Allāh in order that it acts as a sign to ensuing generations.
40:45-46	Within the grave assigned to Firʿaun it is Hell both morning and night.
11:96-99	On the Day of Judgement, he (Firʿaun) will lead his followers into the Fire.
40:47-52	Within Hell they will dispute with one another in efforts to defend themselves and mutually blame one another.
7:137	The nations of Syria and Egypt once dominated by Firʿaun were inherited by the Banī ’Isrā’īl.

Further explanations:

1. Other Āyāt of Al-Qurʾān having a relationship to the narrative of Mūsā عليه السلام and Firʿaun are:

14:5-7
20:80-82
23:45-48
27:7-14
79:15-26

2. Firʿaun had the chronological title of king of Egypt, and according to historical records, the Firʿaun at the time of the Prophet Mūsā عليه السلام was Menephthah (Meneptah, or Merenptah), the 13th son of Ramses 2, who reigned from 1213-1204 BCE.

The narrative of the treachery of the Sāmirī and the Banī ʾIsrāʾīl

20:80-84 Mūsā ﵇ and the Banī ’Isrā’īl made a covenant on the right side of the Mount - Aṭ-Ṭūr-il-ʾAiman (Mount Sinai).

7:142 The Prophet Mūsā ﵇ received the revelation of the Taurāh after 40 nights.

20:85-91 The people left by Mūsā ﵇ under the charge of Hārūn ﵇. They were deceived by the Sāmirī (Samaritan), who made for them a statue of a calf for them to worship.

7:150, 20:92-94 The Prophet Mūsā ﵇ returned to his people (from Aṭ-Ṭūr-il-ʾAiman) with an angry heart. The Prophet Mūsā ﵇ admonished Hārūn ﵇ and Hārūn ﵇ answered and explained (the situation) to Mūsā ﵇.

20:95-97 Mūsā ﵇ rebuked the Sāmirī and ordered him to depart and live a life of isolation.

7:151 Mūsā ﵇ chose 70 people to ask for forgiveness from Him (Allāh).

2:47-56 The Banī ’Isrā’īl were reminded of the favour already bestowed upon them by Allāh. However, they did not want to believe and ask forgiveness until they themselves had seen Allāh with their own eyes. Finally, Allāh resurrected them after striking them with a thunderbolt.

2:58-59 In order to redeem their misdeeds from their sin Allāh commands them to go to Palestine (to Al Baitul Maqdis, Jerusalem).

5:20-26 However, they were once again unwilling to comply, and gave many reasons (for their reluctance to comply) until they were punished by Allāh who made them wander through the land for 40 years.

2:60 Mūsā ﵇ requested water for his people, and Allāh commanded him to strike a stone with his stick, and water then gushed for the from the stone.

7:161-162, 2:61-62 Mūsā ﵇ commanded his people to remain resident at Al Baitul Maqdis but they were impatient; eventually they broke the commands of worship on Saturday (Al Yaum-as-Sabt, the Sabbath).

The narrative of Al Yaum-as-Sabt

2:63-64, 7:161-163 The trespass of the Banī ’Isrā’īl - that eventuated in their entering Al Baitul Maqdis was followed up with their trespass of Al Yaum-as-Sabt, which is an obligation upon

16:124 them to respect and uphold it as a day of worship.

2:65-66 Because of their trespass Allāh again made them into monkeys, despised and rejected.

7:166-167 Allāh will send people against them (the Banī ’Isrā’īl), who will afflict them with the punishment of Allāh, until the Day of Resurrection.

The narrative of the slaughtering of the cow

2:67-74 This narrative tells of the settlement of a dispute between the Banī ʾIsrāʾīl who mutually recriminated themselves as to “who would do the slaughtering?” Mūsā عليه السلام called upon them to slaughter a cow but they made it difficult for themselves by asking Mūsā عليه السلام as to what kind of cow he meant. Eventually, after addressing their difficulties, they found the desired cow. Afterwards, the slaughtered carcass was used to strike a dead man amongst them and he was brought back to life in order to inform as to who had killed him.

The narrative of Mūsā عليه السلام pursuing knowledge from Khiḍr

18:60-70 The Prophet Mūsā عليه السلام met with Khiḍr in order to pursue knowledge from him. Khiḍr forbade that Mūsā عليه السلام ask anything of him before it was made clear by Khiḍr.

18:71-73 Khiḍr scuttled a boat upon which they embarked, and Mūsā عليه السلام asked him as to why he had done such a thing.

18:74-76 Khiḍr killed a young man, and upon seeing this Mūsā عليه السلام once again asked as to why he had done that.

18:77 Khiḍr fixed a wall on the verge of collapse and once again Mūsā عليه السلام asked him as to why he had done that.

18:78-82 Then Khiḍr explained to Mūsā عليه السلام the wisdom of his actions. Because Mūsā عليه السلام was impatient they parted.

The narrative of Mūsā عليه السلام and Qārūn[63]

29:39 Qārūn (Korah) was a rich man who denounced the Prophet Mūsā عليه السلام.

28:76-77 Because of his great wealth, the keys of his treasures would have been a burden to a body of strong men.

[63] Qārūn was the first cousin of Mūsā □, the son of his uncle. Qārūn was also from the Banī ‘Isrā’īl.

28:78-79 28:80-83	Qārūn paraded forth in front of his people (the Banī ’Isrā’īl) with all his glory so much so that many people desired to be like him. Qārūn was swallowed by the earth as well as all his wealth and those who had desired to be like him became aware of being grateful for the blessings bestowed upon them by Allāh.

The Prophets Al-Yasaʿa ﵇ and Dhūlkifli ﵇

6:86 38:48	Al-Yasaʿa (Elisha) ﵇ and various other Prophets (including Dhūlkifli ﵇) were preferred (higher in rank) above the communities of their times.
21:85	Dhūlkifli ﵇ is included amongst those good people and *Aṣ-Ṣābirīn* (the patient ones).

The Prophet Dāwūd ﵇

2:246-248	Allāh appointed Ṭālūt (Saul) as their king; as a sign At-Tābūt (a wooden box [At-Tābūt al-ʿAhd – Ark of the Covenant]) was returned to the Banī ʾIsrāʾīl by angels.
2:249	Ṭālūt commanded his armies to oppose Jālūt (Goliath) and his armies. The troops of Ṭālūt were put to test by a river they crossed.
2:251	The armies of Ṭālūt defeated the armies of Jālūt by Allāh تعالَى’s leave and the Prophet Dāwūd ﵇ killed Jālūt.
2:252	Allāh gave Dāwūd ﵇ authority and wisdom (Prophethood and the Book of Zabūr [Psalms]).
21:78-79	Dāwūd ﵇ resolved the case about “there being a flock of goats that was destroying the land of another person”.
21:80 34:11	Allāh taught Dāwūd ﵇ how to create coats of mail for warfare.
34:10 38:17 38:20	The mountains and the birds were submitted by Allāh to join in praising Allāh together with the Prophet Dāwūd ﵇.
38:22-28	The trial of Dāwūd ﵇ to judge between litigants with truth, namely, the case of a person who owned 99 goats and another person who owned 1 goat.

The Prophet Sulaimān ﵇

21:81-82	Allāh subjected the wind and some of the Shayāṭīn to the Prophet Sulaimān (Solomon)﵇.

34:12-13	The journey of the wind in the afternoon was the same as the journey of the wind in the morning for a month.
2:102	The Yahūd (Jews) accused the Prophet Sulaimān عليه السلام of practising magic, even though that was not the case.
27:16-17	The Prophet Sulaimān عليه السلام inherited the kingdom from the Prophet Dāwūd عليه السلام, his father.
27:20-26	The dialogue of the Prophet Sulaimān عليه السلام with the hoopoe bird, which arrived after a while and related what he had seen in the land of Sabaʾ.
27:28-31	Sulaimān عليه السلام was sent with a letter for Balqīs, the queen of Sabaʾ.
27:35-37	Queen Balqīs sent ambassadors to the Prophet Sulaimān عليه السلام bearing a gift but it was rejected.
27:38-40	An ʿIfrīt, from amongst the Jinn, with knowledge promised to bring the throne of Queen Balqīs to Sulaimān عليه السلام in Palestine.
27:42-44	Queen Balqīs was amazed and entered Islām. The denial of
34:15-16	the people of Sabaʾ towards the blessings of Allāh and the consequences that befell them.
38:34-39	Sulaimān عليه السلام received trials from Allāh in the form of pleasures and sickness.
34:14	Nothing was able to predict the death of Sulaimān عليه السلام except an earthworm, which gnawed at his stick. Moreover, the Jinn had no idea of the time of Sulaimān's عليه السلام death. The Jinn know nothing of the unseen.

The Prophet ʾIlyās عليه السلام

37:125-132	The Prophet ʾIlyās (Elias) عليه السلام called upon his community, who worshipped Baʿl (Ba'al or Baal in English - an idol of the Phoenicians, amongst others), to worship Allāh the Lord of the ʿĀlamīn, but they denounced him. Because of that they
6:85	were designated punishment in Hell. The name of ʾIlyās عليه السلام is amongst those names that will always be evoked when referring to those people who are righteous.

The Prophet Yūnus عليه السلام

10:98-103	The community of Yūnus (Jonah) عليه السلام were struck by punishment after they were left by Yūnus عليه السلام because they had denounced his call; afterwards the punishment they were struck with was removed because they acknowledged and

believed.

37:140-142 The Prophet Yūnus عليه السلام left his community with anger. He boarded a ship and cast lots to reduce the load of the ship; Yūnus عليه السلام lost and was plunged into the sea, where he was swallowed by a large fish.

21:87-88 Yūnus عليه السلام called to Allāh from within the stomach of the fish because he was of the slaves who remembered Allāh much; Allāh then answered the plea of Yūnus.

37:143-148 Eventually Yūnus عليه السلام was cast forth onto the shore and after recovery began once again to give daʿwah.

68:48-50 From the narrative of the Prophet Yūnus عليه السلام comes wisdom for people who continue to live after it.

The Prophet Zakarīyā عليه السلام and the Prophet Yaḥyā عليه السلام

19:2-8 The Prophet Zakarīyā (Zachariah) عليه السلام invoked and called upon Allāh to bless him with a son who would continue his good ways;

21:89-90 Zakarīyā عليه السلام had not yet been blessed with a child, him being old and his wife barren.

19:7-11 Allāh heard and granted the plea of the Prophet Zakarīyā عليه السلام who was appointed a sign; the sign of Zakarīyā عليه السلام was that he was not to speak with other people for 3 nights even though there was nothing physically wrong with him.

3:38-41 Then the birth of Yaḥyā (John) عليه السلام was announced to the Prophet Zakarīyā عليه السلام.

19:12-15 Allāh lifted Yaḥyā عليه السلام up as a Prophet and imbued him with virtuous characteristics.

The Prophet ʿĪsā عليه السلام, son of Maryam, daughter of ʿImrān

The birth of Maryam, daughter of ‘Imrān

3:35-37 The wife of ʿImrān vowed that the child in her womb would become a righteous slave to Allāh and serve in Baitul Maqdis.

3:37-38 Allāh chose the Prophet Zakarīyā عليه السلام to be her teacher and guardian.

3:44 In truth many people wanted to take care of Maryam (Mary), daughter of ʿImrān, with the result that a dispute arose and eventually lots were drawn.

3:42-43 Jibrīl (Gabriel) عليه السلام brought news from Allāh to Maryam

	concerning her purity and rank amongst women. Maryam
19:16-21	received the news of her pregnancy.
66:12	Maryam was a woman who guarded her chastity.

The birth of the (Al-Masīḥ) Messiah ʿĪsā ﵇, son of Maryam

3:45-48	The Malā’kat (Angels) conveyed the news of the pregnancy and birth of Maryam’s baby, named Al-Masīḥ ʿĪsā ﵇, son of Maryam.
19:22	Then Maryam withdrew with her pregnancy to a far place.
19:23-26	Maryam was distressed at the time of her birth supported beneath the trunk of a date-palm tree, at a place in Palestine (The valley of Bethlehem, 4-6 miles from Baitul Maqdis [Jerusalem]).
19:27-29	Many demeaning accusations were made against Maryam, and by the leave of Allāh, the Prophet ʿĪsā ﵇, who was still in his cradle, answered their accusations in defence of his mother.
21:91	The miracle of ʿĪsā ﵇ and chastity of Maryam are proof of Allāh’s authority.

The call of ʿĪsā ﵇ to his community, the Banī ʾIsrāʾīl

3:49-51	Allāh gave a number of miracles to the Prophet ‘Isā ﵇. ‘Isā ﵇ verified and confirmed the Books before him and gave
61:6	news of a Messenger to follow him;
43:59-63	ʿĪsā ﵇ was a slave of Allāh, a Prophet for the Banī ʾIsrāʾīl;
5:110	The authority and miracles of the Prophet ʿĪsā ﵇ strengthen his Messengership in the conveying of the truth within his daʿwah.
5:116-118	ʿĪsā ﵇ never announced/pronounced himself to be an ilāh (god) besides Allāh.
3:52-54	The Prophet ʿĪsā ﵇ also bore witness to the times the Banī ʾIsrāʾīl denounced him, and their efforts to kill him.
4:156-159	ʿĪsā ﵇ was neither killed nor crucified. The one who was killed and crucified was a person who was made to resemble him. A great deal of instruction is offered by the narrative of the Prophet ʿĪsā ﵇.

The view of Islām towards the ‘Trinity’

3:79-80	There has never been a Prophet (of Allāh) who

called ‘mankind’ to worship himself; ʿĪsā عليه السلام, son of Maryam, was a slave of Allāh, a Prophet for the Banī ʾIsrāʾīl;

5:73	Allāh is not ‘one of three’ (as stated in the ‘Trinity’);
5:116-117	ʿĪsā عليه السلام, and his mother Maryam, are not two Āliha’s (gods) alongside Allāh.
9:30-32	The Yahūd (Jews) state, “ ʿUzair (Ezra) is the son of Allāh…”; and the Naṣārā (Christians) state, “Al Masīḥ (ʿĪsā - Jesus) is the son of Allāh…”.
5:17-18	In actual fact they only base their words on the statements of the disbelievers of before, and the disbelievers are those people who say such things.
19:35-36	It is not befitting for the Lord who is Most Generous to have children.
19:37	The Yahūd and the Naṣārā diverged and differed much concerning ʿĪsā عليه السلام.

The Prophet Muḥammad ﷺ

(Explained separately in the following chapter, page 203)

Other Narratives

The Narrative of the Aṣḥāba-l-Kahf (People of the Cave)

18:9-14	A number of young men with firmness of faith were faced by King Decius (Roman Emperor 249–251 CE) the tyrant. They sought protection in a cave and were made to sleep by Allāh.
18:16-19	They were awakened and were thoroughly confused as to how long they had slept (been) in the cave.
18:21	One of their number went to a town to buy food because of their hunger. By the blessings of Allāh they were united with one in authority who supplied them with money in order to buy food.
18:22-26	Allāh is the one who best knows how many young men there were; what is clear is that they slept in the cave for 309 years.

The Narrative of the Two Jews (Yahūd)

18:32-46	These Āyāt tell the story of two Yahūd, one of whom was a kāfir (disbeliever) and the other a muʾmin (believer). This narrative bestows guidance to ‘mankind’ about neither deceiving nor being deceived by the enticing life of this

world.

<u>Dh</u>ul Qarnain with Ya’jūj (Gog) and Ma’jūj (Magog)[64]

18:83-91	In the struggle of <u>Dh</u>ul Qarnain’s life he encountered various types of a nations people.
18:95-98	<u>Dh</u>ul Qarnain constructed a wall as a barrier between two nations, Yaʾjūj and Maʾjūj).
21:95-97	The destruction of the wall between Yaʾjūj and Ma;juj is a sign of the Day of Judgement.
18:99	Yaʾjūj and Maʾjūj will be destroyed on the day the universe is destroyed.

The Narrative of the Roman peoples[65]

30:1-7	The Roman peoples who were Naṣārā (Christians) were defeated by the Persians, who were Majūsī (Magians – adherents of Mazdaism), between the years 614-615 CE. By the year 622 CE the Romans redeemed/reversed their defeat. The report of this win was already revealed before (it occurred) to the Prophet Muḥammad ﷺ. Narratives such as this one are proof of the truth of Al Qurʾān as the decree of Allāh and the truth of Muḥammad ﷺ as His messenger.

The Narrative of Luqmān

31:12-13 31:14-19	The narrative within these āyāt teaches parents to give advice to their children (as Luqmān once advised his son), that is to be obedient towards Allāh by upholding Aṣ Ṣālāt (prayer towards Allāh); and by not associating partners with Allāh (in worship); devotion to ones parents; performing the obligation of daʿwah ; and behaving in a righteous, noble character in front of one’s parents.

The Narrative of the Elephant army

105:1-2	The Elephant army under the leadership of Abrahah (Abrahatu’l Ashram), the governor of Yemen (viceroy of the principality of Saba’ in Yemen for the (Christian) emperors

[64] Ya’jūj and Ma’jūj are two nations who sought to destroy the earth, such as that once carried out by the Tartars and Mongols.
[65] The East Roman peoples were centred in Constantinople.

105:3-5	of Ethiopia), desired to destroy the Ka‘bah, but Allāh did not permit this. Before entering the city of Makkah (Mecca) his army was attacked by birds which pelted small stones at them until they were destroyed.

Lessons from the Narratives of the Messengers

The detriment to communities that denounce Messengers

69:1-12 50:12-15 38:12-16 29:38-42 22:46 9:70	Has not the story reached them of those before them? – The people of Nūḥ, ʿĀd, and Thamūd, the people of ʾIbrāhīm, the dwellers of Madyan, to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.

What lessons are we able to learn?

11:100-104	And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby.
40:21-22	And in this has come to you the truth, as well as an admonition and a reminder for the believers.
40:82-85	And say to those who do not believe: “Act according to your ability and way, we are acting (in our way).
11:120-122	And you wait! We (too) are waiting.”

The community that denies the Prophet Muḥammad ﷺ as the last Prophet will certainly suffer losses

20:99-104	Thus We relate to you some information of what happened before. And indeed we have given you from Us a reminder.
21:105-112 20:99-100	Whoever turns away from it, verily, they will bear a heavy burden on the Day of resurrection.

CHAPTER 10

The Prophet Muḥammad ﷺ

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

Muḥammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.[66]

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day and remembers Allāh much.[67]

[66] Sūrah Al Aḥzāb (33), ayāh 40.
[67] Sūrah Al Aḥzāb (33), ayāh 21.

Brief History of the Prophet Muḥammad ﷺ

20th of April 571 CE or 12th of Rabīʿ al Awwal (ربيع الاول), the year of the elephant, in the town of Makkah a baby boy was born by the name of Muḥammad ﷺ.

Seven months before he was born, ʿAbdullāh ibn ʿAbd al-Muṭṭalib, his father, died, making Muḥammad ﷺ, a fatherless child.

From the time that he was a baby Muḥammad ﷺ was cared for by Ḥalīmah (Saʾdiyah) bint Abī Dhuʾayb from the Banī Saʾd a nomadic tribe of the Hawazin, not far from Makkah.

At the age of 5, he was returned to Makkah to his mother, Siti Āminah binti Waḥāb of the Zuhra clan.

At 6 years of age he visited the grave of his father in Madinah (Medina) together with his mother and ʾUmmu Aiman.

A month later his mother died at Abwa on the return trip to Makkah (from Madinah). From that time onwards he was an orphan and under the care of his grandfather.

At the age of 8, his grandfather ʿAbd al-Muṭṭalib died and from there on he was brought up by his uncle, Abū Ṭālib.

By the time he was 12 years old he had already undertaken a trip with his uncle to Shām (Syria). At Buṣrā, a city some 67 miles south of Dimashq (Damascus), they met with a monk by the name of Bukhaira.

At 15 years old he was already actively helping his uncle within the inter-tribal wars between the tribes of the Quraish and Kinanah who fought against the Qais ‘Ailan; he prepared their needs for warfare.

When Muḥammad ﷺ was 25 years old he was made a proposal of marriage by Khadījah, a rich 40 year old widow who entrusted Muḥammad ﷺ to buy merchandise on her behalf from Shām. They were immediately married.

When Muḥammad ﷺ was 40 years old, on the ‘Night of Al Qadr’ in the month of Ramaḍān (August 610 CE), he was given the appointment of Messenger, at the time of solitude in a cave in Jabal Hirāʾ (Mount Hiraʾ).

When he was 45 years old, 5 years after receiving Prophethood, his companions, who had undergone varying forms of ridicule, torment and

punishment, performed Hijrah (emigration) to Ḥabash (Abyssinia/Ethiopia).

At 50 years of age, the 10th year of his Prophethood, he underwent the 'Year of Sadness', Al ʿĀmul Huzni, namely the death of Abū Ṭālib and of his wife Khadījah. Abū Ṭālib acted as his shield (against those who would denounce and hurt him) and Khadījah was his extrinsic motivator for his struggles.

On the 27th of Rajab (رجب) of the 11th year of his Prophethood, he ﷺ underwent ʾIsrā' (إِسرَاء), or 'night journey' (from Al-Masjid al Ḥarām to Al-Masjid al-Aqṣā), and miʿrāj (مِعرَاج), or ascent of soul and body by the Prophet Muḥammad ﷺ, to As Sidratul al Muntahā (the lotus tree in the seventh heaven).

He ﷺ persevered and struggled for the propagation of Islām, the way designated by Allāh, for 13 years in Makkah. Because he received a death threat (not for the first time) and by the command of Allāh, he performed Hijrah to Yathrib, which then changed its name to Al Madinatun Nabīy (the place of the Prophet), and later known as Madinah.

On the 12th of Rabī' al Awwal (ربيع الاوّل), 8th of June 632 CE, the Prophet Muḥammad صلى الله عليه وسلم died and returned to the presence of Allāh تعالَى. He was 63 years old when he died and he left 'two matters' for 'mankind' (namely Al Qurʾān and As Sunnah).

The Messengership of the Prophet Muḥammad ﷺ

News of the birth of Muḥammad ﷺ

3:81-83	The covenant of the Prophets concerning the coming of the Prophet Muḥammad ﷺ.
7:157-158 61:6	The birth of the Prophet Muḥammad ﷺ foretold by Mūsā عليه السلام to his community; likewise foretold by 'Isā عليه السلام to the Banī 'Isrā'īl.[68]
5:18-19	The Yahūd and the Naṣārā repeatedly denounce the Prophethood of Muḥammad ﷺ.
6:20-21	It is only a small number amongst them who rightfully acknowledge the Prophethood of Muḥammad ﷺ and enter the religion of Islām.
29:46-57	Allāh confers signs to the Yahūd and the Naṣārā.
3:184-186	The punishment of Allāh is the recompense for those people

[68] Deuteronomy 18, verse 15; John 14, verse 16.

who always denounce the Prophethood of Muḥammad ﷺ.

Muḥammad ﷺ is like other Prophets

25:7	Muḥammad ﷺ is a human being, a normal man, like us (eats,
18:110	drinks,sleeps, etc); he received revelation from Allāh;
29:48-49	moreover he was illiterate.
6:8-11	If Allāh had sent a Prophet from amongst the angels then that would have been the end of all purposes; Muḥammad ﷺ was not an angel.

Muḥammad ﷺ was the last of the Prophets

33:40	Muḥammad ﷺ was the last of the Prophets and there were a
3:144	number of Messengers before him. The name Muḥammad ﷺ is elevated by Allāh.
33:56-57	Allāh and His angels recite their Ṣalāt upon the Prophet Muḥammad ﷺ; we hope that we also do the same.

Muḥammad ﷺ was sent for all 'mankind'

4:79	Muḥammad ﷺ was sent for all 'mankind' (even though he was born an Arab and spoke Arabic); he was sent to bear
21:107-109	blessings for all of creation, including the Jinn, animals, and
34:28	plants; he was sent to bear good news and the reminder, and
62:2-4	teach to 'mankind' the Book (Al Qurʾān) and wisdom.

Muḥammad ﷺ was charged with conveying the truth

16:36	The call was made to 'mankind' in order that they serve Allāh and reject ṭāghūt.
6:153	The call is to the Straight Path and in order not to follow other paths, which will disband people from His Path.
5:67	Then, if they turn away, your duty is only to convey in a clear
13:7	way.
34:46-49	
5:99	
16:82	
11:2-3	Verily, We have sent you, a bringer of glad tidings and a warner.
13:40	And you will not be asked about the dwellers of the blazing
25:56-57	Fire.

27:92 3:49 2:119	
38:65-70	The duty of the Prophets is only to remind, a warner, and not to confer faith nor compel it.
36:1-6 22:49-57 27:76-81	That is the duty of the Messenger, yet there were various stances towards Muḥammad ﷺ and Al Qurʾān (amongst others there were those who were faithful; those who disbelieved; those who were hypocrites; those who were treacherous; and those who were doubtful).

Various important events at the time of the Prophet

The event at the time of Muḥammad's ﷺ birth

105:1-5	The destruction of the 'elephant army' troops, under the command of Abrahah al Ashram; because of that this year was named the 'Year of the Elephant'.

Muḥammad ﷺ was appointed and designated as a Messenger

93:7	And He found you unaware and guided you.
42:51 42:53	And thus We have sent to you Rūḥan (an inspiration and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith…
2:185 97:1	Al Qurʾān was sent down on the 'Night of al Qadr', a night of glory.
53:4-11	These Āyāt illustrate and convey the atmosphere within which the first revelation was given.
96:1-5	This Sūrah (96) was the first inspired to the Prophet ﷺ and his appointment in the cave at Mount Hira'.
74:1-7	This Sūrah (74) was the third received and it contains the principles that must be executed by the Prophet Muḥammad ﷺ in order to convey his message.

The event of ʾIsrāʾ and Miʿrāj

17:1 53:13-18	The Prophet ﷺ underwent ʾIsrāʾ by the authority of Allāh from Al-Masjid al-Ḥarām to Al-Masjid al-Aqṣā on a certain night, and then Miʿrāj to As Sidratul al Muntahā. There Muḥammad ﷺ witnessed Jibrīl in his natural form for the second time.

The event of Hijrah

The obligation of Hijrah

16:41 4:100 3:195 9:20-22	People who perform Hijrah for the sake of Allāh do so because they have been oppressed; so Allāh bestows upon them a better place, a better source of livelihood, the blessings of the Hereafter,and forgiveness; their ranks are higher in the sight of Allāh and Paradise is full of blessings for them.
4:97 4:98-99	Indeed those who die whilst allowing themselves to be under oppression and who do not want to perform Hijrah will be in Hell; except those who are oppressed to the point where they are unable to instigate the necessary means by which to do so or who do not know the way to perform Hijrah.

The Hijrah of the Prophet ﷺ from Makkah to Madinah

8:30	Allāh foiled the attempts of the disbelievers against the Prophet Muḥammad ﷺ.
9:40	The Prophet Muḥammad ﷺ and Abū Bakr ﵁ hid in a cave in Mount <u>Th</u>ur, during their Hijrah to Madinah.

Allāh helps those people who perform Hijrah

8:26 59:9-10 8:72-75	Allāh helped the Muʾmin of Makkah who performed Hijrah to Madinah with the assistance of their brothers the Anṣār and forgave them their sins (the Anṣār [followers/helpers] and the Muhājirūn [those who performed hijrah]) if they were truly faithful to Allāh.
63:1-8	The Munāfiqīn strove to divide and conquer the Muhājirūn and the Anṣār.

The final struggles of the Prophet Muḥammad ﷺ

110:1-3	In the 9th year of Hijrah messengers from the Arab nomadic tribes came to the Prophet ﷺ in order to embrace Islām and the Prophet ﷺ asked forgiveness for their sins.
5:3	Allāh declares the perfection of Islām to the Prophet

Muḥammad ﷺ at the time of Ḥajj Wadāʿ (final or farewell Ḥajj) in the 10th year of Hijrah; (and 3 months after its performance, on the 12th of Rabīʿ al Awwal in the 11th year of Hijrah, he died).

The Akhlāq and Family of the Prophet Muḥammad ﷺ

Akhlāq and various characteristics of the Prophet ﷺ

33:21 68:4 48:29 3:159	The Messenger of Allāh ﷺ is the best of exemplars; he possessed the noblest of akhlāq (innate nature or character) and various other characteristics; he was hard towards the disbelievers yet gentle towards those who believed; he forgave, like consultations, and was put his trust in Allāh.

The family of the Prophet Muḥammad ﷺ

13:38	The Prophet ﷺ was married and had a family; he was not monastic (he was not a confirmed bachelor).
33:37-38	Zaid (bin Ḥārithah) was adopted as a son by the Prophet ﷺ. The laws for an adopted son are not the same as for one's own son, including through marriage; one must observe these laws.
33:50-52	Those women that were ḥalāl were married to the Prophet ﷺ and laws of marriage were observed by him.
66:1-5	The Prophet ﷺ and his wives are narrated briefly in these Āyāt.
33:28-34	The stipulations of Allāh regarding the wives of the Prophet Muḥammad ﷺ.

The social etiquette of the Prophet's ﷺ family

33:6	Those who believe must love the Prophet Muḥammad ﷺ more than themselves;
49:1-5	(Those who believe are) not to speak louder than the speech of the Prophet ﷺ;
24:62	(Those who believe are) not to leave the presence of the Prophet ﷺ except by his leave;
33:33-36	the courtesy and civility within the Prophet Muḥammad's ﷺ family is also given verification in Al Qurʾān.

CHAPTER 11

The Ṣuḥuf and Holy Books

لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ وَٱلۡمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلۡقِسۡطِۖ ... ﴿٢٥﴾

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice…[69]

... وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ لِكُلِّ أَجَلٖ كِتَابٞ ﴿٣٨﴾

…And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) each and every matter there is a Decree.[70]

---

[69] Sūrah Al Ḥadīd (57), ayāh 25.
[70] Sūrah Al Raʿd (13), ayāh 38.

The Messenger and the Holy Books

57:25 13:38 2:213	Allāh sent His Messengers and they carried His Scriptures, in accordance with the needs of the time.
6:89-90 4:54	A number of people received the Scriptures, wisdom, and Prophethood as amongst those named in these Āyāt.

The Ṣuḥuf of ʾIbrāhīm ﵇ and of Mūsā ﵇

53:33-41 87:16-19	These Āyāt illustrate some of the contents of the Ṣuḥuf (الصُّحُف) given to both the Prophets ʾIbrāhīm ﵇ and Mūsā ﵇.

The Holy Book Zabūr

4:163 17:55 21:105-106	Allāh gave revelation to the Prophets and gave the Zabūr (الزَّبُور) [Psalms] to the Prophet Dāwūd ﵇. Within the contents of the Zabūr are explained that the earth is inherited by those who are righteous.

The Holy Book Taurāh

19:51-53	The Prophet Mūsā ﵇ was spoken to (by Allāh) on the right side of Mount Ṭūr for 40 nights;
7:142 21:48-49 6:154	straight after that Allāh bestowed upon him the Taurāh (التَّورَاة) [the Torah] whose contents were the decrees of Allāh to the Prophets Mūsā ﵇ and Hārūn ﵇.
37:114-122	Allāh inspired the Taurāh for the Banī ʼIsrāʼīl (refer 32:23-25);
23:49	as a guidance, a light, and a remembrance (refer 40:53-54)
5:78-81	The Yahūd cursed Allāh because they denounced the Prophets Dāwūd ﵇ and ʿĪsā ﵇.

The Holy Book ʾInjīl

57:26-27	Allāh bestowed the ʾInjīl (الإِنجِيل) [the Gospel] to the Prophet ʿĪsā عليه السلام, which was a clear guiding light and which
5:46-48	confirmed the Taurāh. Allāh taught the Scriptures, wisdom, the Taurāh, and the ʾInjīl to the Prophet ʿĪsā عليه السلام.

The Contents of the Taurāh and the ʾInjīl

The contents of the Taurāh

The Taurāh declares and clarifies food for the Yahūd (Jews)**.** Various foods were declared ḥarām for them as a punishment from Allāh upon them.

3:93-95	The contradiction of the forbiddance by the Yahūd about their food;
4:160-161	Certain foods that were before ḥalāl were made ḥarām for the Yahūd and this constituted a specific punishment for them;
6:146-150	those various foods that were made ḥarām are officially declared in the above Āyāh; Allāh did not persecute them but
16:118-119	they persecuted themselves.

The contents of the Taurāh and the ʾInjīl

7:157	The Holy Books Taurāh and ʾInjīl announce the coming of
48:29	the Prophet Muḥammad ﷺ whose characteristics are as in these Āyāh.
5:44-50	The Taurāh and Injīl also contain the promise of Allāh towards the Shuhadāʾ (شُهَدَآءَ) [witnesses] and the laws of Qiṣāṣ (قِصَاص) [reprisal].

The Attitude of the Ahli-l-Kitāb towards the Scriptures

Their attitude towards their own Books

41:45	The Banī 'Isrā'īl mutually disagreed about the contents of the
17:4-8	Taurāh; they did not want to follow the teachings of the Taurāh;
7:169-170	even though they carefully studied its contents;

6:91	they concealed a large part of the contents of that Scripture;
5:41-45	and did not want to decide issues according to the laws of Allāh within the Taurāh;
3:23-25	they turned away from their own Holy Book;
3:69-74	they obscured that which is valid from that which is invalid;
3:78	they told lies, and twisted their tongues and they performed
3:93-95	deeds which had been forbidden in their Scriptures;
2:75-82	they altered the contents of their Book, faithfully adhering to
2:83-86	some and denying other parts (amongst which were the laws of Qiṣās);
2:144-146	Certainly their treatment of their Scriptures was a desire to conceal the truth;
2:159-162	Allāh and all His created beings curse their deeds; and a most severe punishment awaits them for their actions in the Hereafter.

(Furthermore, refer to their denouncement of the birth and Messengership of the Prophet Muḥammad ﷺ)

Their attitude to Al Qurʾān

2:87-91	They do not believe in Al Qurʾān, which is truly comes from Allāh;
5:64	Al Qurʾān only increases their rebelliousness;
3:113-115	Amongst them are those who uphold the Book that they read;
3:199	and believe firmly in Allāh;
13:36	they feel happy and rejoice with the sending down of Al
46:10	Qurʾān and believe in it as a Holy Book; and they
5:82-86	acknowledge Muḥammad ﷺas their Prophet (this means that they also accepted the contents of the Taurāh and the ʾInjīl).

The Holy Book, Al Qurʾān[71]

[71] Refer to the following chapter.

CHAPTER 12

Al Qurʾān and the Aḥādīth

وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٨﴾

And this Qurʾān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the ʿĀlamīn (mankind, jinns,and all that exists).
Or do they say: "He (Muḥammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like unto it, and call upon whomsoever you can, besides Allāh, if you are truthful!" [72]

[72] Sūrah Yūnus (10), āyāt 37-38.

Al Qurʾān

Al Qurʾān originates from Allāh

39:1-2	Al Qurʾān - revealed by Allāh bearing the truth.
39:41 27:6 4:166	Al Qurʾān comes from Allāh, validating the previous Holy Books and clarifying laws already established by Him;
6:115	Al Qurʾān is perfect;
11:14-17 2:2	there is no doubt within it;
13:1	It is sent down by the Lord of the ʿĀlamīn.

The definitive clarity of Al Qurʾān

6:38	…We have neglected nothing in the Book, then unto their Lord they shall be gathered.
5:48	There is nothing contradictory within the contents of Al Qurʾān because it all originates from Allāh, the Lord of the ʿĀlamīn.
59:21	Had Al Qurʾān been set upon a mountain then that mountain would have humbled itself and collapsed through fear.
13:31	Al Qurʾān, the Book which shakes the world.

The charge of 'mankind' , that Muḥammad ﷺ created the Qurʾān is untrue

21:1-5 25:4-5 32:1-3	The disbelievers and the hypocrites suppose and assert that Al Qurʾān is the dream of a crazed mind, an empty daydream of a poet, and magic; a falsehood created by Muḥammad ﷺ;
36:69-70	Muḥammad ﷺ is not a poet.

The reasons why Al Qurʾān was not revealed in the form of a pre-written revelation

6:4-7	Al Qurʾān was not sent down as a pre-written revelation in order that the disbelievers would be unable to say that this issue constituted 'manmade' magic; however, despite this they still stated that it was magic.
6:8-10	Al Qurʾān was conveyed to 'mankind' by a human

	Messenger and not by an angel; in order that they had no doubt in it, yet however they still doubted it and moreover rejected it.

The challenge and answer by Allāh to all the accusations and opinions of 'mankind' that it is the truth

17:86-88	Even if the Jinn and 'mankind' all gathered together it would be impossible for them to create the like of Al Qurʾān; let
11:12-13	alone the like of Al Qurʾān, 'mankind' would not even be
10:37-39	able to create 10 Sūrah thereof;
2:23-24	moreover, they could not even create 1 Sūrah the like thereof.
52:29-34	Even though 'mankind' gathered together all their helpers besides Allāh, they would not be able to create even a sentence the like of that within Al Qurʾān.

The illiteracy of Muḥammad ﷺ is also a sign that Al Qurʾān originated only from Allāh.

29:46-49	If the Prophet Muḥammad ﷺ was not illiterate, then they
69:38-52	would be even more in denial towards it. These Āyāt are full of warnings from Allāh towards the Prophet Muḥammad ﷺ not to contaminate it with the words of the Prophet ﷺ himself.

Al Qurʾān is the confirmation of the previous Holy Books

3:3-4	Al Qurʾān is a Holy Book which confirms and substantiates
5:48	the previous Holy Books, and the criterion for those previous Books.
10:37	Furthermore, Al Qurʾān is in order that the Prophet
6:92	Muḥammad ﷺdelivered the reminder to 'mankind' and clearly explained to them that within which they differed;
98:1-5	and also to deliver mercy and guidance for those who believe.

Al Qurʾān is a Holy Book in the Arabic language

14:4	Every Prophet was sent with the language of their community;

26:192-195 41:44 19:97	since Muḥammad ﷺ was an Arab, then Al Qurʾān also used the Arabic language in order to make it easy to understand for his community. (illustrates that the daʿwah of the Prophet ﷺ in the beginning was to the Arab peoples)
43:1-5 41:1-4	Al Qurʾān is a Holy Book in Arabic full of wisdom; in order that it is easy for them to understand, for the community that desires to understand;
39:27-28 20:13 13:37	there is no crookedness whatsoever within it and its contents are clear in detail and repeated in order that 'mankind' is drawn to piety.

Al Qurʾān is a Book of Admonition for all of creation

45:20 42:7 36:1-6 27:76-79 6:156-157	Al Qurʾān is designated for those people who are certain (in their belief); the occupants of Makkah and its environs; and it constitutes a reminder for those neglectful communities; namely for the Banī ʾIsrāʾīl (those of the Ahli-l-Kitāb - the Yahūdī and the Naṣārā; they have already read the Taurāh and the Injīl).
16:44 25:1 38:87	it is also for all of 'mankind' and as a reminder for all of creation (including the Jinn and 'mankind').
81:25-27	And it (Al Qurʾān) is not the word of the outcast Shaiṭān. Then where are you going? Verily, this (Al Qurʾān) is no less than a reminder to the 'Ālamīn.

Al Qurʾān is a Book of Guidance for 'mankind' towards the Way of Allāh

4:174 14:1 15:1 18:1-2	Al Qurʾān embodies the bright clear light for the guidance of 'mankind' out of the darkness; Al Qurʾān bestows true clarification and direction; in the form of glad tidings for those who believe and practice righteousness;
22:16 14:52	By means of Al Qurʾān, Allāh bestows guidance for those who desire it from Him; for those who want to obtain the teachings therein.

Al Qurʾān is the Noblest of Books to read, with Allāh guarding its purity

56:77-82 43:44	Al Qurʾān is the Noble Book; sent down as a Mercy from Allāh;
17:105 6:115 15:9 41:41-42	Al Qurʾān brings the truth and there is nothing within it that detracts from the truth because it is guarded by Allāh from every corruption and from every form of corruptor.
41:53	Allāh reveals the truth of Al Qurʾān's contents to all including to 'mankind';
38:88	and its truth will be known by 'mankind' after a while.

The Āyāt of Al Qurʾān are detailed and orderly in composition; those that are clear and those that are ambiguous; and it is only for Allāh to abrogate these issues

6:114 10:37 13:37	Al Qurʾān is sent down in detail; full of clear laws (the clarification of previously established laws); and as a true guidance.
11:1-2	The Āyāt of Al Qurʾān are orderly and repeated so
17:41	that 'mankind'always remembers (commands and prohibitions) yet many of
17:89	'mankind' denounce it.
3:7	Of the Āyāt of Al Qurʾān are those which are muḥkamāt (مُحْكَمَٰتٌ) [entirely clear] and those that are muta<u>sh</u>ābihāt (مُتَشَابِهَات) [obscure, ambiguous].

The Night Al Qurʾān was sent down; the Noblest of Nights; the Blessed Night

2:185 97:1-5	Al Qurʾān was sent down in the month of Ramaḍān, in the Night of Al Qadr (لَيْلَةِ ٱلْقَدْرِ);
53:7-12 96:1-5	These Āyāt establish a clear illustration of the existence of Jibrīl ﵇ together with the Prophet Muḥammad ﷺ at the time of the first revlelation in the cave at Hiraʾ; and these Āyāt are the first to be revealed (96:1-5).

The manner in which Al Qurʾān was revealed

Al Qurʾān was revealed in stages

25:32-33 Al Qurʾān was not revealed all at once but rather gradually, in stages, in order that Allāh would strengthen the hearts of those who believe; in order to answer questions and reject rebuttals;

17:106 Al Qurʾān was revealed in stages, stage by stage in order to be read and absorbed slowly.

Al Qurʾān was sent down via Jibrīl عليه السلام

42:51-53 There is no human being who has been face to face with Allāh;

26:192-195 what is possible is that they have been spoken to by Allāh from behind a screen.

2:97 Al Qurʾān was sent down by Allāh and conveyed by Jibrīl

53:1-12 عليه السلام to the heart of Muḥammad ﷺ; or that the angel Jibrīl عليه السلام

20:114 showed his real form to him and the Prophet ﷺ slowly imitated the recited speech of Jibrīl عليه السلام; neither quickly nor

75:16-20 hastily after Jibrīl عليه السلام was finished reciting it (Still there were other methods, simultaneously with the sound of chimes or Jibrīl عليه السلام assuming the form of a man).

26:210-213 Al Qurʾān was not brought down by Shaiṭān. Shaiṭān was not authorised to bring it.

Reciting and listening to Al Qurʾān

The etiquette of reciting Al Qurʾān and its benefits

29:45 Allāh commands that Al Qurʾān be recited tartīl (تَرْتِيل),

73:4 aloud slowly;

16:98-100 and that one must seek the refuge of Allāh from the temptations and distractions of Shaiṭān when reciting it;

54:17-22 Al Qurʾān was made easy to understand and remember by

29:49 Allāh as a Book of learning; so that much of it can be memorized.

The etiquette of listening to the recital of Al Qurʾān and its benefits

7:204 When Al Qurʾān is recited it is desired that one listens to it in

8:2 a goodly, calm manner in order that one receives His Mercy;

17:107-109	and in order that it increases our faith.
32:15	Whenever Al Qurʾān is recited they prostrate. It is Sunnah (this means incumbent here) to prostrate and glorify Allāh when reciting or listening to the Āyāt of prostration.

The Āyāt of Prostration

These Āyāt are located in 15 Āyāt:

7:206	13:15	16:50
17:109	19:58	22:18
22:77	25:60	27:26
32:15	38:24	41:38
53:62	84:21	96:19

The characteristics of those who believe towards Al Qurʾān and the benefits for them

No doubt as to its acceptance

2:1-5	Al Qurʾān has nothing of doubt within it for those who are
8:2	faithful; moreover, their faith is increased when Al Qurʾān is recited.

The benefits of Al Qurʾān for those who are Muslim, Muḥsin, Muʾmin, and Muttaqin

24:34-35	Al Qurʾān has many benefits; as a teaching/admonition;
31:1-5	a guidance; a bestower of Mercy;
17:82	as a healing and a Mercy;
3:138	as a guidance and an instruction;
7:203	as a guidance and an exposition;
16:89	
16:64	as a guidance and a Mercy;
17:9-10	as a guidance and a bearer of glad tidings.
27:1-3	

The recompence for those who believe in and practice the contents of Al Qurʾān is Paradise ʿAdn

35:29-35	Paradise ʿAdn is the recompense for those who believe in

and practice the contents of Al Qurʾān.

The characteristics of the disbelievers towards Al Qurʾān and their recompense

The disbelievers are those who always ridiculed and derided the Prophet Muḥammad ﷺ and/or those people who explained Al Qurʾān to them; refer to the following Āyāt.

6:4-7
8:31-34
10:1-2
15:6-8
26:1-6

Al Qurʾān does not have any benefit for them (the disbelievers); because to them it is all the same whether they are reminded or not

2:6-7
6:25-26
17:45-46
31:6-7
41:5-6

There are none amongst them but who will later be punished and tortured in Hell yet they still deride and postpone its coming.

7:52-53
14:1-3
25:21-29
77:28-50

Names for Al Qurʾān

Al Qurʾān – The Recital – القُرْءَان

75:17-19; 17:88-89

Al Kitāb – The Book – الكِتَٰب

2:2; 39:41

Al Furqān – The Criterion – الفُرْقَان

25:1; 3:4

Al Dhikr – The Reminder – الذِّكْر

15:9; 16:44

Al Mauʿiẓah – The Advice – المَوْعِظَة

10:57; 3:138

Al Shifaʾ – The Healing – الشِّفَآءُ

10:57; 41:44

Al Hudā – The Guidance – الهُدَى

41:44; 72:13

Al Ḥikmah – The Wisdom – الْحِكْمَة

17:39; 31:2

Al Ḥukm – The Judgement – الحُكْمُ

13:37

Al Khair – The Good – الخَيْر

2:105

Al Rūḥan – The Inspiration – الرُّوحاَ

42:52

Al Bayan – The Plain Statement – البَيَان

3:138; 2:185

Al Baṣāʾir – The Clear Insight – البَصَٰئِرُ

45:20; 7:203

Al Nūr – The Light – النُّور

64:8

Al Muṭahharah – The Purified Pages – المُطَهَّرَة

80:14; 98:2

Ummul Qurʾān and the Ḥurūf-ul Hijaiyyah (Alphabetical letters)

Ummul Qurʾān (امُّ القُرْآن) or Sūrah Al Fātiḥah – The Mother of the Qurʾān or the Opening

1:1-4	Sūrah Al Fātiḥah is divide into three parts; the first part is the rights of Allāh;
1:5	The second part is for Allāh and His slaves;
1:6-7	The third part is for the slaves of Allāh.
15:87	Sūrah Al Fātiḥah consists of seven Āyāt, which are repeatedly recited (in the performance of Ṣalāt).

The Alphabetical letters (الحُرُوف الـهِجَيَّة – Al Ḥurūf-ul Hijaiyyah) are located at the start of 29 Sūrah in the Qurʾān (30 sets of letters including the 2nd ayāh of the 42nd Sūrah):

الٓمٓ	–	Surah Al Baqarah	–	2:1
الٓمٓ	–	Sūrah Āl ʿImrān	–	3:1
الٓمٓصٓ	–	Sūrah Al Aʿrāf	–	7:1
الٓرٰ	–	Sūrah Yūnus	–	10:1
الٓرٰ	–	Sūrah Hūd	–	11:1
الٓرٰ	–	Sūrah Yūsuf	–	12:1
الٓمٓرٰ	–	Sūrah Al Rāʿd	–	13:1
الٓرٰ	–	Sūrah ʾIbrāhīm	–	14:1
الٓرٰ	–	Sūrah Al Ḥijr	–	15:1

كٓهيٓعٓصٓ – Sūrah Maryam – 19:1

طه – Sūrah Ṭā-Ḥā – 20:1

طسٓمٓ – Sūrah Al Shuʿarāʾ – 26:1

طسٓ – Sūrah Al Naml – 27:1

طسٓمٓ – Sūrah Al Qaṣaṣ – 28:1

الٓمٓ – Sūrah Al ʿAnkabūt – 29:1

الٓمٓ – Sūrah Al Rūm – 30:1

الٓمٓ – Sūrah Luqmān – 31:1

الٓمٓ – Sūrah Al Sajdah – 32:1

يسٓ – Sūrah Yā-Sīn – 36:1

صٓ – Sūrah Ṣād – 38:1

حمٓ – Sūrah Mūʾmin – 40:1

حمٓ – Sūrah Fuṣṣilat – 41:1

حمٓ – Sūrah Al Shūrā – 42:1-2

حمٓ – Sūrah Al Zukhruf – 43:1

حمٓ – Sūrah Al Dukhān – 44:1

حمٓ – Sūrah Al Jāthiyah – 45:1

حمٓ – Sūrah Al ʾAḥqāf – 46:1

قٓ – Sūrah Qāf – 50:1

نٓ – Sūrah Al Qalam – 68:1

The names of the Sūrah based upon their sequential revelation

The Makkan Sūrah[73]:

Sequential Revelation	Arabic Name	Transliterated Name
1	العَلَقِ	Al ʿAlaq
2	القَلَمْ	Al Qalam
3	المُزَّمِّلِ	Al Muzzammil
4	المُدَّثِّرِ	Al Muddaththir

[73] The Makkan Sūrah are those Sūrah revealed before the Prophet Muḥammad's ﷺ Hijrah to Madinah.

5	الفَاتِحَتْ	Al Fātiḥah
6	المَسَدِ	Al Masad
7	التَّكْوِير	At Takwīr
8	الأَعْلٰى	Al ʾAʿlā
9	اللَيْلِ	Al Lail
10	الفَجْر	Al Fajr
11	الضُّحَىٰ	Al-Ḍuḥa
12	الشَّرْحِ	Al Sharḥ
13	العَصْرِ	Al ʿAṣr
14	العَادِيَاتِ	Al ʿĀdiyāt
15	الكَوْثَرَ	Al Kauthar
16	التَّكَاثُرِ	At Takāthur
17	المٰاعُوْنِ	Al Māʿūn
18	الكَافِرُونَ	Al Kāfirūn
19	الفِيلِ	Al Fīl
20	الفَلَقِ	Al Falaq
21	النَّاسِ	Al Nās
22	الإِخْلاَصِ	Al ʾIkhlāṣ
23	النَّجْمِ	Al Najm
24	عَبَسَ	ʿAbasa
25	القَدْرِ	Al Qadr
26	الشَّمْسِ	Al Shams

27	البُرُوجِ	Al Burūj
28	التِّيْن	Al Tīn
29	قُرَيْش	Quraish
30	القَارِعَتِ	Al Qāriʿah
31	القِيٰمَتِ	Al Qiyāmah
32	الهُمَزَة	Al Humazah
33	المُرْسَلاَتِ	Al Mursalāt
34	قْ	Qāf
35	البَلَدِ	Al Balad
36	الطَّارِقِ	Al Ṭāriq
37	القَمَرْ	Al Qamar
38	صْ	Ṣād
39	الأَعْرَافِ	Al Aʿrāf
40	الجِنِّ	Al Jinn
41	يٰسِ	Yā-Sīn
42	الفُرقَانِ	Al Furqān
43	فَاطِرٍ	Fāṭir
44	مَرْيَم	Maryam
45	طٰهٰ	Ṭā-Hā
46	الوَاقِعَتِ	Al Wāqiʿah
47	الشُّعَرَاءِ	Al Shuʿarāʾ
48	النَّمْلِ	Al Naml

49	القَصَصِ	Al Qaṣaṣ
50	الإِسْرَاءِ	Al Isrāʾ
51	يُوْنُسِ	Yūnus
52	هُوْدٍ	Hūd
53	يُوسُف	Yūsuf
54	الحِجْر	Al Ḥijr
55	الأَنْعَامِ	Al Anʿām
56	الصَّافَّاتِ	Al Ṣāffāt
57	لُقْمَانَ	Luqmān
58	سَبَأٍ	Sabaʾ
59	الزُّمَرِ	Al Zumar
60	امُؤمِن	Al Mūʾmin
61	فُصِّلَت	Fuṣṣilat
62	الشُّورَى	Al Shūra
63	الزُّخْرُفِ	Al Zukhruf
64	الدُّخَانِ	Al Dukhān
65	الجَاثِيَتِ	Al Jāthiyah
66	الأَحْقَافِ	Al ʿAḥqāf
67	الذَّارِيَاتِ	Al Dhāriyāt
68	الغَاشِيَتِ	Al Ghāshiyah
69	الكَهْفِ	Al Kahf
70	النَّحْلِ	Al Naḥl

71	نُوحٍ	Nūḥ
72	ابْرَاهِيم	ʾIbrāhīm
73	الأَنبِيَاءِ	Al ʾAnbiyāʾʾ
74	المُؤْمِنُونَ	Al Muʾminūn
75	السَّجْدَة	Al Sajdah
76	الطُّورِ	Al Ṭūr
77	المُلكِ	Al Mulk
78	الحَاقَّتِ	Al Ḥāqqah
79	المَعَارِج	Al Maʿārij
80	النَّبَاء	Al Nabaʾ
81	النَّازِعَاتِ	Al Nāziʿāt
82	الاِنفِطَارِ	Al Infiṭār
83	الاِنْشِقَاقِ	Al Inshiqāq
84	الرُّومِ	Al Rūm
85	العَنْكَبُوتِ	Al ʿAnkabūt
86	المُطَفِّفِينَ	Al Muṭaffifīn

The Madinan Sūrah[74]:

Sequential Revelation	Arabic Name	Transliterated Name
87	البَقَرَة	Al Baqarah
88	الأَنْفَالِ	Al ʾAnfāl

[74] The Madinan Sūrah are those Sūrah revealed after Hijrah by the Prophet Muḥammad ﷺ to Madinah.

89	آلِ عِمْرَانَ	Āl ʿImrān
90	الأَحْزَبِ	Al ʾAḥzāb
91	المُمْتَحِنَتِ	Al Mumtaḥinah
92	النِّسَاءِ	Al Nisā’
93	الزَّلزَلَتِ	Al Zalzalah
94	الحَدِيد	Al Ḥadīd
95	مُحَمَّدِ	Muḥammad
96	الرَّعدِ	Al Raʿd
97	الرَّحْمٰن	Al Raḥmān
98	الإِنْسَانِ	Al ʾInsān
99	الطَّلاَقِ	Al Ṭalāq
100	البَيِّنَتِ	Al Baiyinah
101	الحَشْرِ	Al Ḥas͟hr
102	النُّورِ	Al Nūr
103	احَجّ	Al Ḥajj
104	المُنَافِقُون	Al Munāfiqūn
105	المُجَادِلَتِ	Al Mujādilah
106	الحُجُرَاتِ	Al Ḥujurāt
107	التَّحْرِيم	At Taḥrīm
108	التَغَابُنِ	Al Tag͟hābun
109	الصَّفِّ	Al Ṣaff
110	اجُمُعَتِ	Al Jumuʿah

111	الفَتْحِ	Al Fatḥ
112	المَابِدَة	Al Māʾidah
113	التَّوْبَتِ	Al Taubah
114	النَّصْرِ	Al Naṣr

The names of the Sūrah and their meanings as they appear in Al Qurʾān

Sūrah Number [75]	Sūrah Name	Number of Āyāt	Sūrah Meaning [76]	Reference within Āyāt [77]
1	Al Fātiḥah Ummul Qurʾān Ummul Kitāb As Sabāʿul Mat͟hāni	7	The Opening The Mother of the Qur'an The Mother of the Book The seven oft repeated	* ** ** **
2	Al Baqarah Fusṭāṭul Qurʾān Alif-Lām-Mīm	286	The Cow Peak of the Qurʾān (Ḥurūf-ul Hijaiyyah)	67-74 ** 1
3	Āl ʿImrān	200	The Family of Imran	33-44
4	Al Nisāʾ	176	The Women	***
5	Al Māʾidah Al Munqid Al ʿUqūd	120	The Table spread with Food The Rescuer The Obligation	110-120 110-120 1
6	Al Anʿām	165	The Cattle	***
7	Al Aʿrāf	206	The Heights	46
8	Al Anfāl	75	The Spoils of War	1
9	Al Taubah	129	The Repentance	***
10	Yūnus	109	(The Prophet) Jonah	98
11	Hūd	123	(The Prophet) Hud	50-60
12	Yūsuf	111	(The Prophet) Joseph	**
13	Al Raʿd	43	The Thunder	13
14	ʾIbrāhīm	52	(The Prophet) Abraham	35-41
15	Al Ḥijr	99	The Rocky Tract	80-84
16	Al Naḥl Al Niʿām	128	The Bee The Blessings	68 **
17	Al ʾIsrāʾ	111	The Journey by Night	1

[75] The order in which the Sūrah appears in Al Qurʾān.
[76] The English translation of the Sūrah's Arabic name.
[77] An ayāh or āyāt within the Sūrah in reference to the Sūrah's name.

	Banī ʾIsrāʾīl		The Children of Israel	101-104
18	Al Kahf ʾAṣḥābul Kahfi	10	The Cave The Companions of the Cave	9-26 9-26
19	Maryam	98	Mary	16-40
20	Ṭā-Ḥā	135	(Ḥurūf-ul Hijaiyyah)	1
21	Al ʾAnbiyāʾ	112	The Prophets	**
22	Al Ḥajj	78	The Pilgrimage	26-37
23	Al Muʾminūn	118	The Believers	1
24	Al Nūr	64	The Light	35
25	Al Furqān	77	The Criterion	1
26	Al Shuʿarāʾ	227	The Poets	224-227
27	Al Naml	93	The Ants	18-19
28	Al Qaṣaṣ	88	The Narration	25
29	Al ʿAnkabūt	69	The Spider	41
30	Al Rūm	60	The Romans	2-4
31	Luqmān	34	Luqmān	12-19
32	Al Sajdah	30	The Prostration	15
33	Al ʾAḥzāb	73	The Confederates	9-27
34	Sabaʾ	54	Sheba	15-21
35	Fāṭir Al Malāʾikah	45	The Originator of Creation The Angels	1 1
36	Yā-Sīn	83	(Ḥurūf-ul Hijaiyyah)	1
37	Al Ṣāffāt	82	Those ranged in Ranks	1
38	Ṣād	88	(Ḥurūf-ul Hijaiyyah)	1
39	Az Zumar Al Ghuraf	75	The Groups The Lofty Rooms	71-73 20
40	Al Mūʾmin Ghāfir Al Ṭaul	85	The Believer The Forgiver The Bestower (of favours)	28 3 3
41	Fuṣṣilat Ḥā-Mīm	54	They are explained in detail (Ḥurūf-ul Hijaiyyah)	3 1
42	Ash Shūra Ḥā-Mīm ʿĀin-Sīn-Qāf	53	The Consultation (Ḥurūf-ul Hijaiyyah)	38 1-2
43	Al Zukhruf	89	The Gold Adornments	35
44	Al Dukhān	59	The Smoke	10
45	Al Jāthiyah Al Sharīʿah	37	The Kneeling The Plain Commandment	28 18
46	Al ʾAḥqāf	35	The Curved Sand-hills	21
47	Muḥammad Al Qitāl	38	(The Prophet) Muḥammad ﷺ The Fighting	2 **

48	Al Fatḥ	29	The Victory	1
49	Al Ḥujurāt	18	The Dwellings	4
50	Qāf	45	Qāf (Ḥurūf-ul Hijaiyyah)	1
51	Al Dhāriyāt	60	The Winds that Scatter	1
52	Al Ṭūr	49	The Mount	1
53	Al Najm	62	The Star	1
54	Al Qamar	55	The Moon	1
55	Al Raḥmān	78	The Most Beneficent	1
56	Al Wāqiʿah	96	The Event	1
57	Al Ḥadīd	29	The Iron	25
58	Al Mujādilah/ Al Mujādalah	22	The Disputation	1
59	Al Ḥashr	24	The Gathering	2
60	Al Mumtaḥinah	13	The Woman to be examined	10
61	Al Ṣaff	14	The Row or The Ranks	4
62	Al Jumuʿah	11	(The) Friday	9
63	Al Munafiqūn	11	The Hypocrites	1
64	Al Taghābun	18	Mutual Loss and Gain	9
65	Al Ṭalāq	12	The Divorce	**
66	Al Taḥrīm	12	The Banning	1
67	Al Mulk Al Tabārak	30	The Dominion The Blessed One	1 1
68	Al Qalam Nūn	52	The Pen Nūn (Ḥurūf-ul Hijaiyyah)	1 1
69	Al Ḥāqqah	52	The Reality	1
70	Al Maʿārij	44	The Ways of Ascent	3
71	Nūḥ	28	(The Prophet) Nūḥ	**
72	Al Jinn	28	The Jinn	1
73	Al Muzzammil	20	The One wrapped in Garments	1
74	Al Muddaththir	56	The One Enveloped	1
75	Al Qiyāmah	40	The Resurrection	1
76	Al ʾInsān Al Dahr	31	The Man The Time	1 1
77	Al Mursalāt	50	Those sent forth	1
78	Al Nabaʾ ʿAmma yatasāʾa lūn	40	The Great News About what they are asking each other	2 1
79	Al Nāziʿāt	46	Those Who pull out	1
80	ʿAbasa	42	He frowned	1
81	Al Takwīr	29	Wound round and lost its Light	1
82	Al Infitār	19	The Cleaving	1
83	Al Muṭaffifin	36	Those Who deal in Fraud	1

84	Al Inshiqāq	25	The Splitting Asunder	1
85	Al Burūj	22	The Big Stars	1
86	Al Ṭāriq	17	The Night-Comer	1
87	Al ʾAʿlā	19	The Most High	1
88	Al Ghāshiyah	26	The Overwhelming	1
89	Al Fajr	30	The Break of Day or the Dawn	1
90	Al Balad	20	The City	1
91	Al Shams	15	The Sun	1
92	Al Lail	21	The Night	1
93	Al Ḍuḥa	11	The Forenoon – "After Sun Rise"	1
94	Al Sharḥ	8	The Opening Forth	1
95	Al Tīn	8	The Fig	1
96	Al ʿAlaq Iqraʾ	19	The Clot Read	2 1
97	Al Qadr	5	The Night of Decree	1
98	Al Baiyinah	8	The Clear Evidence	1
99	Al Zalzalah	8	The Earthquake	1
100	Al ʿĀdiyāt	11	Those that run	1
101	Al Qāriʿah	11	The Striking Hour	1
102	Al Takāthur	8	The piling up – "The Emulous Desire"	1
103	Al ʿAṣr	3	The Time	1
104	Al Humazah	9	The Slanderer	1
105	Al Fīl	5	The Elephant	1
106	Quraish	4	(The Tribe) Quraish	1
107	Al Māʿūn	7	The Small Kindnesses	1
108	Al Kauthar	3	A River in Paradise	1
109	Al Kāfirūn	6	The Disbelievers	1
110	Al Naṣr	3	The Help	1
111	Al Masad Al Lahab	5	The Palm Fibre The Blazing Fire	3 1
112	Al ʾIkhlās Al Tauḥīd	4	The Purity The Oneness	** 1,4
113	Al Falaq	5	The Daybreak	1
114	Al Nās	6	The Mankind	***

* - In accordance with its sequence
** - In accordance with the majority of the Sūrah's content
*** - The word/name is mentioned in the Sūrah

Al Aḥādīth (The Sunnah of the Messenger of Allāh ﷺ)

Al Aḥādīth as a source of the Law

59:7	Whatever is brought by the Messenger ﷺ accept and receive it; and whatever is forbidden by him leave it;
8:24	Fulfil the call of Allāh and His Messenger (Muḥammad) ﷺ.
4:59	When there is a difference concerning something, resolve it by reference to Allāh (Al Qurʾān) and His Messenger ﷺ (The Sunnah - Al Aḥādīth).
33:36	The highest law is the commands of Allāh and His Messenger ﷺ; and whoever disobeys them is in plain error.

The essence of the Messenger of Allāh's ﷺ deeds

46:9	By their very nature the deeds of the Messenger of Allāh ﷺ complied with and conformed to the revelation of Allāh;
53:1-4 33:21	Likewise also, that which was spoken by him ﷺ is not based upon his own desires; The Messenger of Allāh ﷺ is the best of examples for those of 'mankind' who hope the mercy of Allāh.

The essence of that which denounces the Sunnah of the Messenger of Allāh ﷺ

2:159-160	Those who denounce the Sunnah of the Messenger of Allāh ﷺ are intrinsically only faithful or only believe in some of the āyāt of Al Qurʾān whilst renouncing and denouncing some of the others including the āyāt above. Pay attention to the signs from Allāh in Surāh Al Baqarah here.

The consequences of opposing Allāh and His Messenger ﷺ

3:32	We sent no messenger, but to be obeyed by Allāh's leave...[78]
4:115 33:36 4:14 72:23	And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believer's way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil

[78] Sūrah Al Nisāʾ (4), ayāh 64.

destination.[79]

The Mercy of Allāh for those who are obedient towards the Sunnah of His Messenger ﷺ

3:132 3:31 4:69-70	Be obedient towards Allāh and His Messenger ﷺ in order to receive mercy, love, and affection; and forgiveness of sins from Allāh; and in order that they belong to that group of people who have been bestowed the blessings of Allāh.

The difference in character between the Munafiqūn and the Mu'minūn in appointing the Messenger of Allāh ﷺ as an arbitrator or judge (taḥkīm)

24:47-50
24:51-53
8:20-21

Examples of the consequences of people who did not obey (the commands) of their Messengers

3:152	Remember the causes of the defeat of the Muslimūn at the Battle of Uḥud!
58:5	Pay attention to the consequences of those people who denounced their Messengers before the Prophet Muḥammad ﷺ.
8:13-14	...And whoever defies and disobeys Allāh and His Messenger, Then Verily, Allāh is Severe in punishment.[80]
91:11-14	The community of Thamūd denounced their messenger so Allāh destroyed them.

[79] Sūrah Al Nisāʾ (4), ayāh 115.
[80] Sūrah Al Anfāl (8), ayāh 13.

CHAPTER 13

Parables, Health, Aspirations

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

And indeed We have put forth for men, in this Qurʾān every kind of similitude in order that they may remember.[81]

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We send down from the Qurʾān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Ẓālimūn (polytheists and wrong-doers) nothing but loss.[82]

[81] Sūrah Al Zumar (39), ayāh 27.
[82] Sūrah Al Isrāʾ (17), ayāh 82.

Parables-Metaphors-Examples

Various parables

2:17-20 The disbelievers who exchange error for guidance.
2:26 A parable even of a mosquito and it's wisdom therein.
2:171 A disbeliever and his cry.
2:261 Spending of wealth in the Way of Allāh.
2:264-266 Spending of wealth and the mention thereof and making the recipient of the wealth's heart sick.
2:265 Spending of wealth to seek the Pleasure of Allāh.
3:59 The creation of ʿĪsa ﵇ is like the creation of Adām ﵇.
3:117 The wealth spent by the disbelievers.
6:122 The heart of a disbeliever is dead – pitch black.
7:40 The consequences of the person who denounces the āyāt of Allāh.
7:57 The example of the Day of Resurrection.
7:176 The person who denounces the āyāt of Allāh and the person who loves this earth.
10:24 The life of this world is temporary.
11:24 The comparison between a disbeliever and a believer.
13:17 The difference between what is true and what is false.
14:18 The deeds of those who disbelieve.
14:24-26 Truth and falsehood.
16:75-76 The difference between the authority of Allāh and that of those who seek partners with Allāh.
18:38-46 The parable of the life of this world and the person deceived by it.
19:16-22 The instance of proof of Allāh's authority by His creation of the Prophet ʿĪsa ﵇.
22:73 The weakness of directing worship towards 'mankind'.
24:35 The parable of the light of Allāh and the fortune for the person who obtains His light.
24:39-40 The deeds of the disbeliever cannot receive the light of Allāh and all they do is in vain.
29:41 The person who takes the protection of someone besides Allāh, 'Lord of the Worlds'.
30:27 An example of Allāh's authority.
30:28 A parable about the authority of Allāh concerning 'mankinds' worship of self.
43:17 An example of the grief of the mushrikūn.
43:46-56 The destruction of Firʿaun is a lesson and example for communities to follow.
47:3 The difference between the disbelievers and the faithful.

47:15	A description of Paradise as promised by Allāh.
48:29	The character of the Prophet Muḥammad ﷺ and his companions is like the description of them given in the Holy Books, the Taurah and the ʾInjl.
57:20	The simile of the life of this world.
59:15-17	The invitation of the munafiqūn is like the enticement of Shaiṭān who misleads.
59:21	The person who did not practice the Taurāt.
63:4	The parable of the majesty of the Qurʾān.
66:10-12	The example of a good wife and of a bad wife.
68:17-33	The trial of the disbelievers who blamed each other in the orchard.

The parables in Al Qurʾān are full of wisdom

39:27 59:21 30:58 29:43	Allāh created various parables in Al Qurʾān in order that 'mankind' thinks about and pays attention to them; yet none will understand them except those with knowledge.
17:89 18:54	These parables have been explained, yet many still refuse to accept them and openly oppose them.
25:33 36:78-81	Allāh counters the false strange parables of the disbelievers with that which is true and clear.
17:47-48 25:7-9	Those people who put forth false parables, aimed at denouncing the Prophet Muḥammad ﷺ, will assuredly not meet the true path;and they will be included amongst those who follow the false path.
16:112-113 24:34 25:35-39 36:13-29 43:8	We must remember that Allāh has already given (set forth) and examples of the consequences of those people who denounced His messengers; this in order that 'mankind' can obtain from their teachings and examples the achievement of salvation both in the life of this world and in the Hereafter.
43:46-56	Thus,whomsoever denounces the Prophet Muḥammad ﷺ will assuredly be punished by Allāh and in the Hereafter their abode will be Hell. Let us take heed!

Health – well-being

Various kinds of sickness

21:83-84 10:107	Be patient when afflicted by sickness as in the manner of the Prophet Ayūb عليه السلام who was patient and prayed; there is no

one who can relieve these disadvantages, when Allāh causes them to be upon someone, except Allāh Himself.

27:62 — Indeed, it is Allāh who allows the prayers of someone in times of difficulty, relieves their difficulties and saves ‘mankind’ from calamities.

26:80 — When ‘mankind’ is sick, then it is Allāh who cures them – and no other.

7:31 — The health of one’s body and soul can be managed by not overeating or over drinking.

5:90-91 — Intoxicants (khamr) and their like are one example of drinks that debilitate the health of the body and soul.

2:6-10
9:124-127 — Besides sicknesses of the body and soul, there are also sicknesses that affect many of ‘mankind’ – heart diseases such as hypocrisy, disbelief, and treachery.

24:47-50 — Such diseases of the heart can clearly be seen from their attitudes towards Allāh (the Qurʾān) and His Messenger (the Sunnah of the Prophet ﷺ - aḥādīth) ﷺ.

Cures and treatments for certain diseases

16:69
17:82

Artistic aspirations

34:10-13 — The artistic handicraft of the Prophet Dāwūd عليه السلام was his chain mail armour.

26:149 — The diligence of carving, from mountainsides, houses by the community of the Prophet Ṣāliḥ عليه السلام.

13:17 — The diligent artistry to create jewelry.

26:221-227 — Do not allow the beauty within poetry to mislead people from the Right Path; rather be poets whose belief is in Allāh.

37:36-37 — The perfection of the words within Al Qurʾān is not poetry created by Muḥammad ﷺ, but the truth that comes from Allāh.

36:69-70 — Allāh did not teach poetry to Muḥammad ﷺ, and the recitation of poetry is improper for the Prophet Muḥammad ﷺ.

55:1-4 — Allāh taught ‘mankind’ the eloquence of speech.

31:19
6:112 — Soften speech in a good manner, and speak cautiously; beware of the adorned speech of a person whose intent is to deceive.

CHAPTER 14

Judgement (Qaḍhāʾ), Preordainment (Qadar), and the Obligation of Accepting the Consequences of Our Efforts (I<u>kh</u>tiyār)[83]

مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٍ مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٢٢﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of decrees (Al-Lauh Al-Mahfūz), before We bring it into existence. Verily, that is easy for Allāh.[84]

لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾

For each (person), there are angels in succession, before and behind him. They Guard him by the command of Allāh. Verily! Allāh will not change the good condition of a people as long as they do not change their state of goodness themselves. But when Allāh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.[85]

---

[83] Option, choice, preference – a precondition for the realization of Allāh's Mercy, Beneficence, and Bounty.
[84] Sūrah Al Ḥadīd (57), ayāh 22.
[85] Sūrah Al Raʿd (13), ayāh 11.

Judgement, Preordainment

Judgement and Preordainment

28:68	It is Allāh who creates what He wills and chooses. In this matter there is absolutely no choice.
57:22-23	All matters have been decided by Allāh before they occur.
10:107	There is none who can avert disaster and likewise no one who can repel the favour of Allāh.
30:36	There is no one who can restrain the mercy of Allāh and there is no one who can avoid that which has been maintained by Allāh.
29:62	It is Allāh who increases or decreases the fortunes of those whom He wills.
15:5	There is no community that can anticipate or delay its term.
3:26-27	...He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.[86]

The obligation to strive in endeavours

13:11 76:2-3 90:10	Allāh will not alter the fate of a community unless they alter themselves. Allāh has already made clear to 'mankind' the Straight Path, and moreover, clarified two ways (righteousness and sin).
74:38	We need to remember that every one of 'mankind' will be held accountable.
30:41 42:30	Destruction of the earth is a consequence of the deeds of 'mankind',so return to the Straight Path. All calamities are also caused by the hand of 'mankind'. Yet, Allāh forgives a great part of 'mankinds' faults.

Every person is only burdened in keeping with their capabilities

35:2 57:22-23	'Mankind' does not have the authority to impede nor withhold the mercy and blessings of Allāh to 'mankind'. Likewise those disasters that befall them.
2:286	Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned…

[86] Sūrah Al Baqarah (2), ayāh 284.

23:62

The recompense from Allāh is in accordance with the efforts of 'mankind'

18:58-59	The punishment of Allāh towards His slaves is as a result of their own actions.
42:20	Allāh recompenses 'mankind' in accordance with what they
45:15	intend.
41:46	Benefit is from righteous deeds and punishment is
17:7	from evil deeds; and it is from their own selves; Allāh
30:41-43	is in no way unjust to His slaves.
46:19	
36:54	
31:16	
45:22	
53:31	

The Manner of Good Endeavour

Endeavour in all earnestness

13:11	Allāh alters the fate of a certain community (in order that
59:18	they)plan for the events of tomorrow.
31:34	'Mankind' does not know the success of tomorrow's efforts.
6:135	Earnestly endeavour according to the capabilities at hand.
39:39-40	Certainly, after hardship there is ease; so when one is finished
94:5-8	with one endeavour, finish off other endeavours in earnest.
90:4	'Mankind' was created in toil.

Endeavour towards happiness both in this world and in the Hereafter

28:77	Seek the happiness of the Hereafter, but do not forget the blessings of this world.
34:13	Work with thanks towards Allāh.
36:34-35	And much of what is consumed by 'mankind' is from the success of their efforts.
10:67	Allāh created the night so that 'mankind' can seek out His
27:86	blessings; so that 'mankind' is later thankful towards Him.

28:71-73
62:9 Remember to perform ṣalāt during work times and work after one has finished ṣalāt and ʿibadāh.

Trust and Patience

64:13 And put your trust in Allāh, and Sufficient is Allāh as
26:217-220 a Wakīl.
33:3
52:48-49 Be patient in awaiting the decision of Allāh and perform ṣalāt at night.
65:3 ...And whosoever puts his trust in Allāh, then He will suffice him.

Not all of the desires of ‘mankind’ will be realized

53:24-25 Remember that not all desires will be realized.
57:22-23 In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you...
41:49 Man does not get tired of asking good, but if an evil touches him, then he gives up all hope and is lost in despair.
41:51 And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

Be thankful for the provisions of Allāh

39:52 Allāh enlarges and straightens (restricts) provisions for whom
29:62 He wills, and moreover provides provisions for whom He
2:212 wills; be not envious of others.
4:32
43:32 A portion of ‘mankind’ has been raised above others in ranks in order that ‘mankind’ employs the others.
16:18 ‘mankind’ is unable to calculate the many blessings of
14:34 Allāh, so whoever is thankful, he is thankful for the good of himself;
27:40 and Allāh will increase His blessings for ‘him’.
31:12

The Endeavour of Trade and Trading and its issues

Trade and trading

2:275 Allāh legally permits buying and selling and forbids usury (ribā);

4:29 engage in buying and selling based on the foundation of

2:198 mutual agreement. It is not a sin to look for successful fortune in trading at the time of performing the ʿibadāh of Ḥajj.

62:9-11 Remember to perform ṣalāt during trading and carry on seeking the blessings of Allāh after performing ṣalāt.

Measure and balance

55:7-9 Do not overstep the bounds regarding measure; hold firmly to justness in measure and do not short measure!

6:152 Complete measurement and scaling in a just way (by true measurement).

83:1-3

11:85 Remember the results of corruption undertaken by the community of the Prophet Shuʿaib عليه السلام.

Debit, credit, and pawning

2:282 Allāh commands the recording of debit and credit whether on a small or large scale until such time as it has been paid (reconciled), within the presence of two witnesses; when these (two male witnesses) are not available then one male witness or two female witnesses are permitted. Do not write or bear witness if this causes difficulties.

2:283 ...Then if one of you entrust the other, let the one who is entrusted discharge his trust, and let him be afraid of Allāh,

2:280 his Lord...

9:60 A person who is indebted because of a certain importance, which is not for immoral reasons, then 'he' has the right to pay zakāt.

Ribā (usury)

2:275 Ribā is not the same (nor can be equated to) buying or selling.

3:130-131 Buying and selling is ḥalāl, whereas ribā is by law ḥarām.[87] For that very reason do not consume the profit of ribā.
2:276-279 The profit or wealth obtained from ribā is of no benefit; so leave aside the uncollected profit obtained by ribā remaining with someone.
30:39 And that which you give in gift, in order that it may increase from other people's property, has no increase with
4:161 Allāh, but that which you give in Zakāt seeking Allāh's Countenance Then those, they shall have manifold increase increase.

The endeavour of shipping

Sailing ships with the command of Allāh

14:32 Sail ships with His leave;
22:65 with His command;
30:46 and seek of His bounty;
31:31 with His leave;
45:12 in order that 'mankind' is grateful.

Search for the gifts of Allāh in ships

35:12 From the two mentioned waters or seas, 'mankind' is able to search for the gifts of Allāh for 'mankind'.
16:14 Allāh causes for 'mankind' the seas to bring forth from within them fish and ornaments.
17:66 Allāh sails ships in the seas in order that 'mankind' can search
30:46 for some of His gifts. Allāh sends winds in order that the ships are able to sail and in order that 'mankind' is thankful.
42:32-34 The ships in these seas are like mountains and if Allāh wishes then those ships will sail or be stopped; or be destroyed in the middle of the seas because of the wind.

Ships as instruments of transport

[87] Ḥalāl by definition means (as decreed by Allāh): lawful (legal), allowable, and importantly 'non-punishable'. Ḥarām by definition means (as decreed by Allāh): unlawful (illegal), forbidden, and importantly 'punishable'.

2:164 By means of ships, 'mankind' is able to carry whatever is
40:80-81 useful for them; moreover, 'mankind' with these vehicles, is at once able to enter and steer ships.
43:12-14 Ships are such in order that 'mankind' can praise Him.

Within situations of danger, 'mankind' acknowledges the authority of Allāh

10:22-23
29:65-66
31:31-32

Other forms of Endeavour

The endeavours of 'mankind' are indeed different

92:1-4 Certainly, your efforts and deeds are diverse;...
6:132-133

The endeavours of 'mankind' are influenced by existence, nature, and atmospheric situations of the world around them

17:84
67:15
2:11 ...'Make not mischief on the earth,"...
2:205

What is important is seeking the favour of Allāh

6:162
(All truly sincere activities of 'mankind' are done with the intention of seeking His Favour)

Food and Drink

Eat of that which is Ḥalāl and good

16:13-14 Allāh submits varieties of His creation on the earth and

seas for

6:14 — ‘mankind’. Allāh bestows certain foods – He Himself does

16:114 — not feed – so eat of that which is ḥalāl and good from the provisions bestowed by Allāh.

2:168-169 — Eat of that which is ḥalāl and good from that which is on the earth.

7:31 — Eat and drink, but do not do so in excess.

Food that is Ḥalāl

22:30 — All cattle is ḥalāl,[88] except that which has been declared ḥarām;

16:66-69 — bees honey, fruits, and wild animals caught by trained

5:4-5 — animals –if at the time of their live capture and slaughter

5:96 — one is able to mention t he name of Allāh on them; animals of the sea, and food originating from the sea. And the foods ‘slaughtered[89]’ by the Ahlul Kitāb.[90]

Food that is Ḥarām

5:1 — All ‘cattle’ are ḥalāl (except those pointed out below and those sanctioned within the aḥādīth), and ḥarām are animals hunted at the time of performing Ḥajj.

6:145 — That which is ḥarām is maytatah (ميتة) – carrion; blood; the

6:121 — flesh of swine (pork, etc); that which is slaughtered in a

5:3 — name besides Allāh; or on which Allāh’s name has not been pronounced; that which is strangled; or killed by a violent blow; or by a headlong fall; or by the goring of a horn(s); that which is partly eaten (unless able to slaughter in the name of Allāh before it’s death); and that which is slaughtered in the name of idols.

5:90 — Khamr (intoxicants) and their like; and all that is decayed

7:157 — (foul) or contemptible is also ḥarām to consume.

16:115

2:173

The question of Ḥalāl and Ḥarām

6:118-119 — Food that is ḥarām is definitively ḥarām; it may

---

[88] Cattle here refers to all livestock whether, cows, camels, sheep, etc.

[89] Slaughtered here is from the Arabic ذبح (dhabḥ) meaning ‘to cut the throat’ – and not by means of shooting, electrocution, or any other method.

[90] The Ahlul Kitāb refers to the Jews and Christians – ‘those who were given scriptures’.

5:3 be eaten (ḥalāl by law to eat) if in a condition of
2:173 compulsion (an intentional state of hunger is a sin) – forced
16:115 by necessity – and the heart itself does not intend to eat it (without wilful disobedience); and without transgressing (eat merely enough to satisfy one's hunger).

2:168 The essential substance of food that is ḥalāl is also ḥalāl to eat;
3:130-131 however, changing something into a state of
5:90-91 ḥarām and causing it to be ḥarām is forbidden; that is the
4:6 way of ribā, wealth, which is obtained from a gambling success in whatever form - wealth from successful deception, etc.

Do not make Ḥalāl that which is Ḥarām and vice versa

10:59-60 Some of 'mankind' have made something ḥalāl or ḥarām for which they have no command to do so from Allāh and His Messenger ﷺ.
6:142-144 Such as that which once took place by the
5:87-88 mushrikūn; and for that reason do not make ḥarām that
2:172-176 which is ḥalāl; and whomsoever makes ḥalāl that which is ḥarām and then consumes it, then it is the same as if they eat fire.
6:140 Acts such as these are only invented fabrications towards Allāh, and such perpetrators are amongst the deviates.

CHAPTER 15

A<u>kh</u>lāq[91] Education – Islāmic Morality

وَكَذَٰلِكَ أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗاۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَمَا
جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا وَاقٖ ٣٧

And thus have We sent it (the Qurʾān) down to be a judgement of authority in Arabic. Were you (O Muḥammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walīy (protector) or defender against Allāh. [92]

وَلِكُلّٖ وِجۡهَةٌ هُوَ مُوَلِّيهَاۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ أَيۡنَ مَا تَكُونُواْ يَأۡتِ
بِكُمُ ٱللَّهُ جَمِيعًاۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٤٨

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things. [93]

---

91 A<u>kh</u>lāq اخلاق is derived from the root word <u>kh</u>alaq خلق which according to Lane's Arabic-English Dictionary (Volume 2, page 799), 'signifies The act of *measuring;* or *determining the measure, proportion, or the like,* of a thing; and the *making* a thing *by measure,* or *according to the measure of another thing;* or *proportioning* a thing *to another thing*'. [91] Sūrah Al Mulk (67), ayāh 15. http://www.studyquran.org/LaneLexicon/Volume2/00000435.pdf

[91] Sūrah Al Baqarah (2), ayāh 11.

[91] Sūrah Al Anʿām (6), ayāh 162.

[91] Cattle here refers to all livestock whether, cows, camels, sheep, etc.

[91] Slaughtered here is from the Arabic ذبح (<u>dh</u>abḥ) meaning 'to cut the throat' – and not by means of shooting, electrocution, or any other method.

[91] The Ahlul Kitāb refers to the Jews and Christians – 'those who were given scriptures'.

91 A<u>kh</u>lāq اخلاق is derived from the root word <u>kh</u>alaq خلق which according to Lane's Arabic-English Dictionary (Volume 2, page 799), 'signifies The act of *measuring;* or *determining the measure, proportion, or the like,* of a thing; and the *making* a thing *by measure,* or *according to the measure of another thing;* or *proportioning* a thing *to another thing*'. http://www.studyquran.org/LaneLexicon/Volume2/00000435

[92] Sūrah Al Raʿd (13), ayāh 37.

[93] Sūrah Al Baqarah (2), ayāh 148.

Respect time, so as not to suffer loss

89:1 Because of the importance of time, Allāh swears by
81:17-18 the dawn and the night; the time of the brightening
74:34 dawn; and the time of dawn while it brightens.
91:1 By the sun and it's brightness.
93:1 By the forenoon (ḍuḥā).
91:3 By the day as it shows up brightness.
92:2 By the day as it appears in brightness.
84:16 By the afterglow of sunset.
53:1 By the star when it goes down.
81:15-17 By the planets that recede and move swiftly; by the night as it departs.
91:4 By the night as it conceals.
84:17 By the night and whatever it gathers in its darkness.
92:1 By the night as it envelops.
93:2 By the night when it is still.
84:18 By the moon when it is at the full.
74:32-33 By the moon and by the night when it withdraws.
91:2 By the moon as it follows (the sun).
75:1 By the Day of Ressurection.
85:2 By the Promised Day.
103:1-3

Do goodness!

16:90 Allāh commands 'mankind' to do what is good; indeed,
16:30 goodness comes from Allāh.
41:35 Good characteristics are only given to people who are patient and to people who possess good fortune.
2:195 Allāh likes those people who do good.
2:148 Compete in acts of goodness.
3:115 Goodness will be recompensed for by Allāh.
23:96 repel evil with that which is good.
4:36 Do good towards one's parents.

Desist from evil!

21:35 Goodness and evil are trials.
4:38 Shaiṭān is the worst of allies.
4:118-119 Shaiṭān always whispers evil towards 'mankind'.
3:187 Evil indeed are those people who conceal the contents of
7:175-177 the Holy Books; deny, and lie against the Āyāt of
4:115 Allāh; Hell is the worst of places and it will be the return of

such as those.

Multiple rewards for goodness

28:54	Rewards will be given twice for those who are patient, and repel evil, and spend in charity.
28:84	Good rewards are better than the doing of good (the good itself).
6:160	The bringing of a good deed is rewarded ten times and the reward of an evil deed is the recompense thereof.
2:261	The reward of those who spend their wealth in the Way of Allāh is multiplied 700 times.
64:17	A goodly loan to Allāh is doubled in recompense and He will forgive (then one performing the goodly loan).
98:7-8	The reward for goodness is ‘Adn Paradise, underneath which rivers flow and they will be well pleased.

Love and affection

30:21	From ‘mankind’ wives were created, in order that love and affection grows between them.
90:12-17	Recommend one another to persevere and to pity and
48:29	compassion; develop love and affection towards other muʾminūn.

Distance oneself from hatred of each other

2:216	It can be that ‘mankind’ hates something which is good for them.
2:8	The characteristics of hatred are inclined towards those who do injustice towards another.
108:3	A person who angers you, will be cut off from the Mercy of Allāh.

Love, brotherhood, and peace

3:103	Because of the favour of Allāh amongst ‘mankind’, are mutual relations.
49:9-10	Make peace amongst quarrelling parties of the muʾminūn; indeed, amongst the muʾminūn is brotherhood.
4:114	Most secretive whisperings are evil, except the whispering of those who call for ṣadaqah (charity in Allāh’s Cause),

who call to the maʿrūf, and peace between ‘mankind’.

Avoid hostility

41:34	
22:38-39	Moreover, we are empowered to fight back if we are fought against.
60:7-9	Relationships (within the bounds of Islām) between Muslims and non-Muslims, who do not oppose Islām, is permissible.

Hold to unity

3:103	Do not be divided amongst yourselves.
6:159	Hold fast to the Rope of Allāh.
30:30-32	It is Allāh who takes care of people who sow discord within the Deen, splitting and becoming sects.
61:4	Form ranks like a solid structure.
8:46	Do not dispute amongst each other in order that unity remains strong.

Do not be prejudicial

10:35-36	Something that can be obtained by suspicion absolutely
10:66-70	cannot be exchanged for something that can be obtained with certitude.
6:116	And indeed, prejudice is only guessing.
49:12	
49:6	It is alright to be suspicious of the news brought by someone who is fāsiq.
48:6	The punishment of Allāh is for those who are evilly suspicious towards Him is extremely bitter.

Do not like deprecation, abusiveness, cursing

49:11	Do not mock nor deride as it may be that the latter one is better than the former.
49:12	Do not be condemning, nor backbite or look for others faults.
4:47	Do not gossip about others. Allāh does not like that which is evil.
104:1-2	There is great misfortune for those who slander and

backbite.

Be patient

22:34-35 Good news for those people who desire to be patient.
3:200
21:85 Remember that the Prophets were patient people.
20:130 Be patient and glorify Allāh in the morning and the night.
40:55 So bear with patience all that they say, and glorify the
50:39 praises of your Lord, before the rising of the sun and before setting.[94]
73:10 Distance oneself from them in a good manner.
16:126-128
31:17
76:24
52:48 Be patient awaiting the decision of Allāh.
90:17 Recommend to others the way of patience.
103:1-3 Perseverance, pity, and compassion, that which is right.

Do not be angry

68:48-49 Remember the consequences of the Prophet Yunūs's عليه السلام anger regarding his denial by his people at the time he gave daʿwah to them.
64:14 Wives and children are trials – so do not be angry and pardon the faults of others.
42:36-37 Pardon the faults of others.
3:133-134 Indeed people such as these (patient and forbearing) will receive the recompense of paradise as wide as the heavens and the earth.

Forgive the faults of others

7:199 Be one who forgives. The conferral of forgiveness is better
2:263 than ṣadaqah followed by injury (words that make one sick at heart).
4:149 Allāh is Oft-Pardoning, so forgive the faults of others.
42:39-43 One who forgives will obtain blessings and favours from
3:133-134 Allāh with Paradise as wide as the heavens and the earth.

[94] Sūrah Qāf (50), ayāh 39.

Concerning the obligation of fulfilling oaths, agreements, and vows

2:224-225	
66:2	Whenever a person makes an oath that what is ḥarām is ḥalāl, then it is obligatory upon 'him' to free 'himself' from
5:89	that oath by praying kaffāra (كفرة) – penance, atonement, reparation, amendment – by bestowing meals for 10 poor people, or giving them clothing, or freeing a slave. For those who are unable to do this then their kaffāra is to fast for three days. Kaffāra also applies to those who contravene their oaths.
16:91-95	For that reason do not seek to break oaths and agreements.
48:10	
17:34	...And fulfil covenant. Verily! The covenant, will be
5:1	questioned about.[95]
18:23-24	When you make an oath to another person state: Inshāʾ Allāh – if Allāh wills.
68:10	
2:270	...whatever vow you make, be sure Allāh knows it all...[96]
22:29	Then let them complete the prescribed duties for them, and
76:5-7	perform their vows...[97]

Do not lie

33:70	
22:30	...so shun the abomination of idol, and shun lying speech.[98]
61:2-3	
61:7-8	

Do not spread lies

24:14-15	Be careful regarding false information brought by and distributed by people.
33:60-62	The distribution of false information is one of the characteristics of the munafiqūn.
49:6	

[95] Sūrah Al Isrāʾ (17), ayāh 34.
[96] Sūrah Al Baqarah (2), ayāh 270.
[97] Sūrah Al Ḥajj (22), ayāh 29.
[98] Sūrah Al Ḥajj (22), ayāh 30.

Do not slander

4:112 Do not accuse someone of committing a sin especially since it may be oneself who did it.
2:191-193 The committing of fitnah (slander) is worse than killing someone.
2:217 The committing of slander is worse (greater) than killing someone.
29:10-11 Do not remove faith because of slandering someone.

Be a true witness

4:135
5:8
70:33-35

Speak what is good and true

17:53 O you who believe! Keep your duty to Allāh and fear Him,
33:69-70 and speak the truth.[99]
41:33

Protect trusts - Amānat

2:283 Fulfil your trusts towards others.
4:58 Deliver your trusts to those who have the right.
8:27-28 Do not betray the trust which has already been pledged by you.
23:8 One of the characteristics of a person who believes and is
70:32-35 successful is to protect 'his' trusts and agreements – the recompense is Paradise full of blessings.
28:26 And the best of peoples to deliver their works are those who are strong and trustworthy.

Do not be treacherous

4:105-109 Do not side with those who are treacherous; the
8:55-58 disbelievers are the worst of creatures; they do not believe and betray their trusts.
12:52 Indeed Allāh guides not the treason of those who betray.

[99] Sūrah Al Aḥzāb (33), ayāh 70.

8:27 Do not betray Allāh and His Messenger ﷺ.

Do not refuse blessings

16:53-55 All blessings come from Allāh, so do not refuse them. ‘mankind’ is given many blessings but is always
17:67-70 unthankful. Many of ‘mankind’, if when they are given blessings, feel happy and even arrogant at stealing
30:33-36 themselves. However, if they are affected by a calamity they are suddenly hopeless.
39:49-51 Moreover, ‘mankind’ is proud, (thinking) that the blessings are from ‘his’ own cleverness.
41:49-51 When affected by misfortune then they pray much.

Be thankful

93:11 Be thankful for the blessings of Allāh.
31:12 Whoever is thankful, then ‘he’ is thankful for (the good of)
27:40 ‘his’ ownself; and whoever is ungrateful is ungrateful only for the loss of ‘his’ ownself. Indeed Allāh is rich, bountiful.
14:7 ...”If you give thanks, I will give you more, but if you are
16:18 thankless, Verily! My punishment is indeed severe.”[100]
14:34
3:145 Allāh will recompense people who desire to be thankful to Him.
2:152 Be thankful to Me (Allāh)!

Do not be envious nor spiteful

4:32
2:90 Do not enter disbelief by feeling spiteful that Allāh has
4:54-55 bestowed graces towards people who He wills.
3:118-120 Characteristics of those people who are envious and spiteful is that their hearts are saddened when (other) people obtain goodness and feel happy at the time that they themselves have troubles.
113:1-5 Seek the protection of Allāh from the evils of people who are spiteful.

The prohibition of luxuriousness

[100] Sūrah Ibrāhīm (14), ayāh 7.

2:202	‘mankind’ will obtain a share of what they have endeavoured towards.
3:14 18:46	In the view of ‘mankind’ that which is beautiful is the love of that which they desire, namely, the pleasure of this worlds ornaments.
8:28	Whereas all of that is a trial within life. For that reason do not love the pleasures of this world more than ones love for Allāh and His Messenger ﷺ, and strive in His Path.
28:77-78 34:34-37	Remember the destruction of communities aforehand caused by the over accumulation of wealth and excessiveness in their love for luxurious lives at the price of forgetting the Hereafter.
57:20 89:20 3:10	Do not be proud of ones wealth, (number of) children, and overly loving of wealth, because that wealth is unable to prevent the punishment of Allāh.
102:1-8	Allāh threatens those negligent amongst ‘mankind’ regarding the meaning of life and a life of grandeur.
104:1-9	There will be grand misfortune for the hoarder of possessions or wealth which is not spent in the Way of Allāh.

Do not be excessive

7:31 6:141	O Children of Adam! Take your adornment, while praying and going round the Kaʿbah, and eat and drink but waste not by extravagance, certainly He likes not Al-Musrifūn.[101]
17:27-28	Indeed those who are squanderers are the brothers of the Shayāṭīn.
46:20	The punishment of Allāh is for people who consume their wealth in extravagance.

Steer clear of miserliness

57:23-24 4:36-37	Worship Allāh and join none with Him in worship,..
3:180	Do not withhold that which has been bestowed by Allāḥ...
9:34-35	“This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”
70:15-18	The Fire of Hell will blaze for those people who accumulate wealth and hoard it.
92:8-11	And Allāh has prepared for them difficulties.

[101] Sūrah Al A’rāf (7), ayāh 31.

47:36-38	Behold! You are those who are called to spend In the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is rich, and you are poor. And if you turn away, He will exchange you for some other people, and they will not be your likes.[102]

Pay attention to the poor and needy

2:273-274	Man was created very impatient...
2:177	
70:19-27	
90:12-16	
93:9-10	

Actively spend of your wealth (in charity) – ʿamal

16:71	Of ‘mankind’ are those who exceed others in matters of fortune, yet the majority of them will not help the others.
24:22	People who are superior (in wealth) and more fortunate make oaths not to give in charity.
25:67	Do not be overly extravagant, but also do not be miserly.
57:7	It is hoped that all people spend of their wealth in
59:9	accordance with their capabilities.
64:16	
74:6	Do not give to someone in the hope of it being recompensed.
92:17-21	Those who spend of their wealth seeking the pleasure of Allāh ﷻ then for them is self-purification.

Desist from intoxicants and gambling

2:219	The sin in them is greater than the benefit...
4:43	Perform Aṣ-Ṣalāt in a sober and pure state...
5:90-91	Intoxicants (khamr) and gambling are amongst those issues that are contemptible and are the doings of Shaiṭān. By means of both of these Shaiṭān desires to foster enmity and hatred; as well as the obstruction of ‘mankind’s’ remembrance of Allāh ﷻ.
47:15	People who are pious will be recompensed with Paradise wherein are rivers of wine, delicious to drink, and which do not intoxicate.

[102] Sūrah Muḥammad (47), ayāh 38.

Do not be boastful (Riyāʾ - رياء)

Riyā’ is the performance of a deed not seeking the pleasure of Allāh but rather to seek praise and or renown (for oneself) in the community.

8:47	Do not be vain and boastful in front of ‘mankind’.
4:38	When giving in charity do not do so in order to be seen doing so.
2:264	This ayāh exemplifies the person who gives charity by means of boastfulness.
3:188	Do not be a person who is or wishes to be praised for what ‘he’ has done.
107:6	Riyāʾ is one example of lying in religion and a disaster for those who are boastful.

Do not be afraid nor cowardly

3:156-158 Do not be like the munafiqūn who always avoid
4:72-73 or are reluctant to fight, because they are afraid of dying for
4:77 maintaining the truth; but they request a portion of the booty of war when the war is won. The munafiqūn are afraid of the enemy as they are afraid of Allāh ﷻ.
8:15-16 Do not retreat through fear! Except as a strategy of war.

Do not cause destruction

26:151-152
7:56
2:11-12
7:74
7:85-86
30:41

Do not be arrogant and proud of oneself – Be modest!

17:37 Do not adopt an insolent face for reasons of pride and
25:63 do not walk arrogantly but rather, walk with humility.
31:18
4:36 Arrogance renders ‘mankind’ in denial of the truth that
16:22-25 comes from Allāh, with the result that Allāh seals their dead hearts.
4:172-173
16:29

39:60
40:35
40:76

Be obedient!

4:59 Obey Allāh and His Messenger ﷺ as well as those in authority (ʾŪlil ʾAmri) amongst the mu'minūn.
17:23-25 Be respectful, obedient, and dutiful to parents; and if they
31:15 both call you to something evil then do not follow; one must still associate with them in a goodly manner on this earth.

Rebelliousness and its consequences

82:6-9 Do not be rebellious to Allāh nor deny the Day of Resurrection.
80:40-42
82:13-16

Beware the humiliation that will descend

4:123 Favours are based on the stipulations of Allāh and not according to ones desires.
5:100 Remember, much of that which tugs at the heart is something evil.
10:27 The evil ones are recompensed in proportion, and they are
32:21-22 covered in disgrace. The punishment of this world, which
39:26 is their degradation will descend before the torment in the
4:37 Hereafter, hot and horrifying.
58:20

Do not be deceitful

86:15-16 'Mankind' truly plots deceit, but Allāh makes a better
27:50 plan.
13:33 The Kāfirūn consider their evil deceit good, and it is Allāh
8:30 who foils their evil deceptions; and Allāh will assuredly
3:54 recompense the deceit of the Kāfirūn who try to destroy Islām.

Do not be involved in secret evil talk

58:7-8 58:9-10	Allāh knows those people who are involved in secret evil talk, so do not get involved in secret discussions about sin, enmity, and rebelliousness.
4:114	Secret talk is from Shaiṭān, and it does not bring disadvantage except by the leave of Allāh. Much whispering is evil, except to call to that which is maʿrūf.

Desist from deeds of no benefit

23:1-3	Distance oneself from deeds and speech that is not beneficial; this is a characteristic of a faithful, successful person.
25:72	Whenever we meet with people who work at deeds that are unbeneficial, then leave them in a polite manner.

Be simple in behaviour/personality

31:19 7:31	Don’t be arrogant in manner or loud of voice.

Dress and cover!

7:26 7:31-32	Dress and cover modestly.
24:30-31 33:59	O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known so as not to be annoyed. And Allāh is ever Oft-Forgiving, Most Merciful.[103]

Maintain cleanliness and purity!

74:4-5	Maintain cleanliness both externally and internally.
2:222	Allāh commands ‘mankind’ to purify themselves of impurities;
4:43 5:6	and to cleanse themselves of impurities by bathing, ablutions, or tayammun in accordance with the situation and availability of water.

[103] Sūrah Al Aḥzāb (33), ayāh 59.

Pay heed to the etiquette of visiting and greeting

24:27-29	Do not enter a house that is not yours,..
24:61	Whenever visiting the house of relatives or companions, greet the occupants with As Salāmu ʿalaikum.
4:86	And when you are greeted with a greeting (As Salāmu ʿalaikum) it is better to greet it in return with (at least the same or with) that which is better.

Pay heed to sexual etiquette in the household

24:58-60	Respect privacy.

Pay heed to the association of men and women

24:30-31

Mutually assist each other

9:71	The Muʾminūn are the helpers of other Muʾminūn.
5:2 4:85	The muʾminūn assist one another in that which is righteous and not in that which is against Islām.
2:85	Do not be like the Banī ʾIsrāʾīl who like to assist each other in the committance of sin and enmity.

Do not be hopeless nor lose hope

41:49-51 30:36	'Mankind' ignores the Mercy bestowed by Allāh yet cries in 'his'wretchedness when affliction besets 'him'.
39:53 15:56	Allāh forbids 'man' from despairing of His Mercy; because people who despair of Allāh's Mercy are those who deviate and are disbelievers.

Maintain justice

7:29 4:135 60:8	Allāh calls 'mankind' to uphold and maintain justice towards anyone; that is, towards themselves, parents, relatives; towards those who do not fight against Islām, and do not drive us from our residences.

5:8 One must be a just witness.
4:58 Do not allow our personal hatred inhibit us from being just.
4:105 Upholding law must also uphold justice.
5:42 Decide upon a matter with justice, on the basis of Allāh's laws as sanctioned in the Qurʾān and the aḥādīth.
6:152 Speak to anyone in a just manner.
21:112 Pray and ask for a just decision.

Correct ourselves

59:18-20 Come let us correct ourselves and pay attention to what we have done for the goodness of tomorrow – in order that we are successful.
16:104-109 Do not be negligent, forgetful, and deny that which is Allāh's in order that we do not become of the group that suffers the loss.
103:1-3 'mankind' is always in doubt except those who are faithful, do righteous good deeds, and recommend one another to the truth.

Distance oneself from bad utterances

4:148 Allāh forbids us from abusing a person with bad utterances.
6:54 It is hoped that we give 'greetings' in a goodly manner.
4:86 Whenever you are greeted with a greeting return it in a better manner.

Be accustomed to uttering good words

16:98 Istiʿadha is to seek refuge and protection of Allāh from Shaiṭān.
27:29-31 Bismillāh, in the Name of Allāh, in order to start good works.
10:10 Al Ḥamdulillāh, all praise is for Allāh, upon hearing good news.
10:10 Tasbīḥ, to praise and glorify Allāh.
33:56 Ṣalawāt, blessings upon the Prophet Muḥammad ﷺ.
2:156-157 Istirjāʿ, appeal to Allāh when we hear of a calamity.
18:39 Māshāʾallāh, when we are surprised.
14:24-27 Kalimat Ṭaiyibah, Lā ilāha ill-Allāh "(none has the right to
37:35-39 be worshipped but Allāh), and Kalimat Tauhīd as acknowledgement of His authority and Oneness.

18:23-24 Inshāʾallāh, when we make arrangements.
6:54 Give ‘Salāms’ in a goodly manner, and reply to ‘Salāms’ in
4:86 a better way.

CHAPTER 16

Communal Laws

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُنَّكَ فِي ٱلْأَمْرِ ۚ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mīna (Makkah) during the Ḥajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allāh kills by its natural death), but invite them to your Lord. Verily! You (O Muḥammad ﷺ) indeed are on the (true) Straight Guidance. (i.e. the true Religion of Islāmic Monotheism).
And if they argue with you (as regards the slaughtering of the sacrifices), say; "Allāh knows best of what you do.
"Allāh will judge between you on the Day of Resurrection about that wherein you used to differ." [104]

---

[104] Sūrah Al Ḥajj (22), āyāt 67-69.

Marriage and its issues

There is no monasticism in Islām

57:27	Islām does not apply monasticism (rahbānīya - رهبانية) or the lifestyle of monks – without husband or wife and the abandonment of self in a monastery or nunnery.
9:31-34	‘Monkhood’ is a teaching which was brought into being by the naṣārā – Christians.

Recommendation to marry

25:54	‘Mankind’ was created by Allāh to have descendants.
13:38	The Prophets had wives and descendants.
30:21	Wives were created in order to find repose, love, and affection.
24:32-33	For that reason marry when one is able to.
4:3	One may marry from one up to four wives, if one is able to treat them equally (with justice); if not able to treat them equally, then one is enough.
4:24	And for women it is enough to have one husband.
2:223	A wife is like a tilth, one may go to her if desired; except on
2:187	a day of fasting; or when she has her menstrual cycle until
2:222	she is finished; or whilst performing Ḥajj.

What is allowed and disallowed in marriage

4:22-25	In a clear and specific manner it has already been stated within these particular Āyāt about who is ḥalāl and who is ḥarām for
2:221	marriage. It also needs to be borne in mind that it is ‘not
60:10	ḥalāl’ (impermissible) to marry Mushriqūn or Kāfirūn;
5:5	muslim men may marry with women of the Ahlul Kitāb, whereas muslim women (muslimah) may only marry with
33:37	muslim men; one may also marry a divorcee with child; it
24:3	is not allowed however to marry an adulterer; a despicable
24:26	person is for a despicable person whilst a good person is for a good person.

The obligation of paying mahr (dowry/nuptial gift)

4:24-25 The payment of mahr as prescribed (completely) is an
4:4 obligation, and give mahr according to what is suitable.

5:5 The payment of mahr means in regard to marriage and not in regard to adultery and likewise also concubines.

60:10 Whenever a faithful woman (muslimah) leaves her husband who is a Kāfir, then it is desirable to repay the mahr in the same amount as was given by the husband. And when a wife 'runs' to disbelief then it is desired to request the mahr paid to them.

2:236

2:237

Examples of good wives and of bad wives

66:10 Allāh made the wives of the Prophets Nūḥ عليه السلام and Lūt عليه السلام examples of disbelievers.

66:11 Allāh made the wife of Firʿaun an example of a believer.

66:12 Maryam, daughter of ʿImrān, mother of the Prophet ʿĪsā عليه السلام, a woman who protected her self respect.

Nushūz – violation of marital duties on the part of husband or wife

4:34-35 Nushūz is the abandonment of husband-wife duties and obligations.[105] Nushūz, from the aspect of the wife, is to leave the house without the husband's permission. The manner of addressing the deviation of the wife is to first, give advice and if unsuccessful, refuse to share their beds and lastly, beat them lightly. When a breach develops then appoint two arbitrators, one representative for the wife and the other representative for the husband.

4:128-130 Nushūz, from the aspect of the husband, is to be overly harsh towards his wife, such as cruelty, desertion, or failure to give her her due rights. The best solution is to make peace between them with divorce as a last measure when it becomes clear that reconciliation is not to be.

[105] Nushūz more specifically means recalcitrance of the woman towards her husband and brutal treatment of the husband towards the wife.

Liʿān

24:6-10 A person who accuses their spouse (husband or wife) of committing adultery without presenting four witnesses (to that fact) must swear an allegation or an oath of condemnation in the Name of Allāh four times, that what they present is the truth. After that the person must make a testimony that he incurs the wrath of Allāh if he is wrong or lying. This issue within Islāmic jurisprudence is known as liʿān.

Ẓihār

33:4 Ẓihār is a statement by the husband meaning that it is ḥarām for his wife to sexually cohabit with him.

58:1-2 Such a statement is an utterance that is an 'ill word' and a 'lie'.

58:3 When the husband desires to have sex with his wife (after

58:4-6 having made such an utterance as ẓihār) then he must free a slave; when he is unable to do this (not possessing a slave or financially unable to do so) then he must fast for two consecutive months; when he is unable to fast consecutively for two months then he must feed sixty poor people.

ʾIlyāʾ

2:226-227 To perform ʾilyāʾ upon a wife means to take an oath not to approach ones wife for a certain period of time. By means of this oath it causes the wife to suffer, because she cannot have sex with her husband nor be divorced. By the descent of these Āyāt, then after four months the husband must choose between returning to sexual relations with his wife and by payment of kaffāra for the oath or divorce her.

Ṭalāq

4:19-21 The way to have the best intercourse or association with ones wife.

65:1 How to hand down ṭalāq and when ṭalāq is handed down.

ʿIddah

2:228-234 The time of ʿiddah for divorced women; the time of ʿiddah for women who have had their husband die;
33:49 For women who are divorced before sexual intercourse has
65:4-5 taken place within their marriage then there is no ʿiddah for them and they must be paid mutʿah (compensation paid to a divorced woman) for the time of ʿiddah for the woman who has already finished three menstrual periods, and for women who are pregnant.
65:6-7 A woman in a state of ʿiddah has obligations and whatever rights are proper from her husband.

Rujūʿ

2:228-231 There are various kinds of rujūʿ and what is meant by rujūʿ is rujūʿ in a good way (truthfully).
65:2 Rujūʿ is the return by the husband to the wife of that which (is revocable) a divorced wife had before the time of ʿiddah has elapsed.

Matāʿu

2:240-242 Matāʿu is the compensation (besides maintenance [but also a form
2:236 of maintenance]) from the husband to the divorced wife as a consolatory support.
33:49 The amount of matāʿu is in accordance with ones capabilities.

The rights of the wife after divorce and at the finish of the period of ʿiddah

2:229-232 A woman who has been divorced from her husband (ṭalāq) and her period of ʿiddah is completed may remarry with another man.
2:234 A woman whose husband has died (a widower) may also choose for herself (another husband) according to her wishes.
2:235 This ayāh explains a manner of proposing to a woman whose husband has died.

Do not approach that which is despicable

6:151	Do not do that which is despicable, whether concealed or openly.
7:28	Allāh ﷻ never called for the committance of that which is despicable, and moreover it is forbidden (ḥarām).
16:90 24:21	The performance of that which is despicable and munkar (that which is detestable and rejected) is the call and order of Shaiṭān.
27:54-55	Remember the destruction of the community of the Prophet Lūt ﷺ which performed that which is despicable between men.
4:15-16 24:2	Whoever commits that which is despicable, then it is obligatory that 'he' be punished, like for instance the punishment of 100 lashes or stoning with the participation of enough witnesses.
3:135-136	When it is already too late to do so then the sincere asking of forgiveness.
24:19	As for the person who spreads despicable acts throughout a community then for 'him' there is punishment both in this world (various forms of sickness, disasters, or the loss of self respect) and in the Hereafter a bitter torture (refer: zinā, page 280).

Chilren and their issues

Duʿāʾ (invocation) in order that one is blessed with a pious child

25:74	A duʿāʾ in order that one is bestowed with offspring who have soothing, peaceful hearts.
3:38 19:4-6	The duʿāʾ of the Prophet Zakariyā ﷺ who invoked and plead for a goodly child at the time his wife was barren and his age was advanced; such a duʿāʾ as this was also undertaken by the Prophet ʾIbrāhīm ﷺ.
14:40	All the adʿiya[106] of the prophets are lessons for us.

The position of children

8:28	Wealth and children are trials.

[106] Plural of duʿāʾ.

18:46 Wealth and children are an adornment of the life of this world.
34:37 Both of them (amount wise) do not necessarily bring one closer to Allāh.
63:9 Do not allow wealth and children to make oneself negligent of the remembrance of Allāh.
3:10 The wealth and children of a disbeliever will not avail them of anything of the torture to come.
Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.[107]

Children must be maintained with good

64:14 Do not allow your children and wives to become enemies.
42:49-50 Allāh bestows upon whom He wills male and female children.
6:140 Those who kill their children are truly lost.
6:151 Do not kill children for fear of poverty.
17:31 Indeed, it is Allāh who distributes fortune.
60:12 A person with faith will not kill 'his' children.

Suckling a child/children

46:15 A mother bearing and weaning a child lasts for thirty months;
2:233 suckling a child to completion lasts for two years.
31:14
65:6 One may also lodge a suckling child with another woman.

'Adopted' children

33:4 The stature of laws pertaining to an adopted child or children are not the same as for one's own child or children.
33:5 The manner of naming adopted children is a case of the custom and manners of good manners.
33:37 A divorced wife with child is permissible to marry.

Orphans

[107] Sūrah Āl ʿImrān (3), ayāh 10.

2:220 2:83 4:36	The command of Allāh to maintain orphans; the obligation to do good towards family and orphans.
4:2-10	Justly give unto orphans their wealth and maintain the wealth of orphans.
4:127	A religious edict from Allāh concerning female orphans.
17:34 89:17	Do not approach the wealth of an orphan except with an approach that is better for and nobler than that of the orphan.
93:1-9	Do not undertake anything arbitrarily towards orphans.
107:1-2	A person who repulses an orphan means 'he' denounces Allāh ﷻ.

The loyalty of a child and children towards parents

6:151 17:23-25 12:100	Do not join anything in partnership with Allāh and do good towards ones parents; do not say or utter anything that would make their hearts sick, nor rebuke them; and make duʿāʾ for them.
46:15-18	Misfortune for those who are insubordinate to their parents; mothers have already cared for us since the time we were in the womb.
29:8-9 31:14-15 2:215 19:14 37:100 24:59	Do not follow or obey the commands of parents who are faulty in regards to the laws of religion (Islām); however, it is still obligatory for us to have good relations with our parents; spend of your wealth on parents, family, orphans, the poor, and the wayfarer.

Various relationships between 'mankind'

The family which is happy in this world and in the Hereafter

30:21	Wives were created with a tendency to calm and to bring about the emergence of love and affection.
3:14 64:15	Wealth, children, and wives are, in the view of 'mankind', beautiful, but all of them are trials.
52:21 13:22-24	Whenever all members of a family are faithful and righteous in the world, then they will enter Paradise ʿAdn together.
66:6	Protect family from the Fire of Hell.

Good relations of kinship

4:36	Hopefully one does good to ones parents, close family, orphans, the poor, neighbours - near and far, colleagues, the wayfarer, and slaves.
2:177	And it is hoped that one bestows or spends some of ones
2:215	wealth upon them.
24:22	They are capable of spending on their families and
30:38	bestowing to them their rights.
4:135	Every soul must be just towards 'itself' and also towards
5:8	members of 'its' family.

Limits of kinship relations

16:90	Do good and be just towards ones family; and it is
26:213-214	obligatory that we remember close family.
58:22	It is not permissible to be close to those (even family) who oppose Allāh.
31:21	Do not follow family members who call towards that which is sinful.
35:18	A family member cannot bear (shoulder/carry) the sins undertaken by 'his' brother.
9:23	Disbelieving family members cannot be our Auliyāʾ.
9:113-114	Do not ask forgiveness of family who are mushriqūn because the sin of shirk is unforgivable.

Relations between nations and tribes

2:83-86	These Āyāt exemplify the results (consequences) of not following or submitting to the commands of Allāh; Allāh
30:22	created 'mankind' on this earth in varying colours and languages.
35:28	From amongst the different forms of the servants of Allāh, it is only those who have knowledge who fear Allāh.
49:13	'Mankind' was created into nations and tribes in order that they may know each other. And the most honourable people amongst 'mankind' in the sight of Allāh are those who have piety.

Wealth, Proprietary rights, and Laws of inheritance

All of the world belongs absolutely to Allāh, for ‘mankind’

10:55	All that is in the heavens and on the earth belongs to Allāh.
10:66	
2:29	Allāh created the heavens and the earth for ‘mankind’ and
45:13	for that reason do not allow it to be that a group of people
2:188	consume the wealth of another group of people in an
4:29	invalid, ḥarām manner.

Status of wealth for ‘mankind’

57:7	Wealth is a trust from Allāh.
18:46	It is an ornament of this world.
3:14	
8:28	It is a trial of faith.
9:41	It is a provision for worship.
9:111	It is for us a blessing necessary for thanks and not for disbelief.

‘Mankind’ instinctively loves wealth

89:20	The love of ‘mankind’ for excessive wealth causes ‘him’ to
100:6-8	be ungrateful, unthankful, and proud.
96:6-7	
42:27	‘mankind’ exceeds the bounds on earth (is greedy);
63:9	forgets to remember Allāh;
24:37	forgets ṣalāt and zakāt;
102:1-8	until ‘he’ forgets about death, up to entering the grave.

Tax and ṣadaqah

6:141	The crop yield above niṣāb (minimum amount of property liable to payment of zakāt) must be taxed. Likewise also other wealth (refer to the study of wealth subject to zakāt).
9:29	Jizyah is a tax levied from the people of the Scriptures who are under the protection of a Muslim government.
3:92	

Wills (waṣīyat)

2:132 The testament and will of ʾIbrāhīm ﷺ to his children.
42:12 Bequeath to the religion of truth – Islām.
2:180-182 When a person arrives close to death, then it is desired that he bequeaths to his parents and next of kin in a reasonable manner.
5:106-108 Whosoever alters 'his' (the one dying or dead) will, it is a sin. It is therefore desired that the one who bequeaths does so justly and it is also witnessed by two just people.
4:5-6 Allāh explains the manner in which to administer and manage the inherited wealth of orphans.

Laws of inheritance (farāʾiḍ)[108]

2:233 Do not allow a mother or a father to be treated unfairly because of a child and vice versa.
4:33 Inheritance is for heirs, those having familial relations; and
8:75 ties of blood are more rightful.
33:6
4:7-14
4:34
4:176

Khilāfah: Group, Nation, and State

The existence of a state dependent on its inhabitants

7:96 Allāh showers blessings from the heavens and the earth, when its inhabitants are faithful and pious.
10:98 Remember the faith of the community of Yunūs ﷺ which brought happiness and removed from them a disbraceful punishment.
11:117 Allāh will not destroy a nation by means of tyranny if its inhabitants do good.
13:11 Allāh will not alter the condition of a community unless they change it themselves.
14:28-30 The characteristics of a leader is also determined by the state of the community. What if the leader is a disbeliever?!
16:25 Remember the punishment of Allāh will befall all people, not only those who are ẓālim alone.
16:112 When the inhabitants of a certain state are ungrateful then

[108] Regarding the laws of inheritance, much is explained in Al Qurʾān, and further explained within the aḥādīth.

	disaster will befall them.
30:36	Such disaster is the consequence of the damage inflicted at the hands of ignorant people, those without faith.
30:41	Such disaster and calamity is possibly there as a reminder to 'mankind' in order that they desire to return to the way of truth.
34:15-16	Remember the destruction of the nation of Sabaʾ famous for being***...a fair land and an Oft-Forgiving Lord...***[109]

Various features desired to be part of the practice in place within the Islāmic community

Tauḥīdullāh – 'Oneness of Allāh' – توحيد الله

112:1-4
3:31
2:25
2:21
47:19

U<u>kh</u>ūwah – 'Brotherhood' – اخوة

49:10
59:8-9
23:52
9:71
43:67

Musāwāh – 'Equality'– مساواة

49:13

Wa ʿtaṣimū biḥablillāh – 'Hold fast all together to the Rope of Allāh'– وٱعتصموٱبحبل ٱلله

3:103
9:165
8:46
2:259

[109] Sūrah Saba' (34), ayāh 15.

Taʿāwun – ‘Mutual assistance’– تعاون

5:2
6:152
9:71

ʿAdālah – ‘Justice’– عدالة

5:8
6:152

Mushāwarah – ‘Mutual consultation’– مشاورة

42:38
3:159

Takāfulul ijtimāʿ – ‘Communal responsibility’– تكافل الإجتماع

3:104
3:110
107:1-3

ʾUmmatan wasaṭān – ‘Just nation’– أُمّةً وسطاً

2:143
4:58

Fastabiqūl khairāt – ‘Race in good deeds’– فٱستبقوأ ٱلخيرٰت

5:48
2:148

Tasāmuḥ – ‘Tolerance’ – تسامح

109:1-6

Ḥurriyah – ‘Liberty’ – حرية

2:256
18:29
109:1-6

Istiqāmah – ‘Uprightedness’ – استقامة

41:30
49:15
11:112

Jihād – ‘Struggle to uphold and maintain truth’ – جهاد

5:35
61:10-11
49:15
4:58

Ijtihād – ‘Developmental thought’ – اجتهاد

2:219
2:265
3:90-91

The duties of ‘mankind’ as khalīfah

6:116	Differences in rank (rank, function, authority) as khalīfah are trials from Allāh.
24:55	Good khalīfah’s are those who are faithful, perform righteous deeds, submit to Allāh, and do not associate partners with Him.
38:26	Uphold law with justice and do not follow the desires of their lusts.
35:34 68:8-16	One in authority who is disbelieving and rebellious will be denounced by Allāh who will be angry towards ‘him’; do not follow a person who denounces the Āyāt of Allāh.

The authority of a leader

10:65	All authority in truth belongs to Allāh, the Lord of the worlds.
3:26 2:247	Allāh is the sole possessor and controller of His kingdom.
21:73 32:24	A good leader as in accordance with the guidelines of Islām is one who performs programmes of goodness and goodly thinking, in accordance with the commands of Allāh.
4:59-70 4:83	It is obligatory to obey the leader as long as he upholds the laws of Allāh and His Messenger ﷺ.

Mushāwarah as the means of remedying differences of opinion

4:59-60	When there are differences of opinion regarding some issue, then it is necessary to return and refer said differences of opinion to Allāh and His Messenger ﷺ, that is to Al Qurʾān and the aḥādīth.
42:38	Do not follow ṭāghūt (such as ordained by those people who establish laws based upon the desires of their lusts).
3:159	The command of Allāh is to consult in affairs of the world.
4:58 5:42 4:105	It is the obligation of 'mankind' to establish and maintain laws between 'mankind' in a just way based on the laws of Allāh, and to decide upon issues in a just way based on the laws of Allāh.
5:43-50	Whoever decides upon issues not based upon the laws of Allāh then they are amongst the Kāfirūn, Ẓālimūn, and Fāsiqūn.

Who is fit and proper to be (act as) a Walīy

It is not a disbeliever

14:28-30	Be careful of the type of person (leader) who calls towards destroying the community.
3:28 4:144 9:23 58:22	Do not make a disbeliever leader, including parents and brothers who are disbelievers, so as to receive Allāh's help; unless as a strategy to protect oneself from something feared from them.

It is not a Yahūdi nor a Naṣrānī

5:51 4:49-54 5:57 2:120	Do not have as a walīy a yahūdi or a naṣrānī because they will not bestow any good deeds whatsoever; they will create ridicule and mocking towards the religion of Allāh (Islām); they will not be satisfied until we (Muslims) follow their religion.

It is not an enemy or enemies of Islām

58:14-17 60:1 60:8-9 9:16	Do not take as friends people who are enemies of Islām, because they will always deny the truth and they expel people who are faithful; all of this constitutes a trial of faith for us to choose and find friends.

Choose a walīy who is faithful and pious from amongst the Muslims

3:118-119 4:138-139	Whenever we choose a walīy do not abandon ones faithful friends, the muslimūn.
5:55-56 2:257	Indeed it is only Allāh, His Messengers, and those with faith who must be ones helpers.
10:62-63	Indeed the auliyāʾ of Allāh are the faithful who are always pious.

Be on guard and wary of the disbelievers in the nation and their deliberations of hostility towards Islām

58:7-10	Reproach the hostile deliberations and discussions towards Islām.
86:15-17	The disbelievers make evil plans; Allāh also makes in truth plans, which will not fail.
35:10	Punishment is for the plotters of evil plans.
35:43	Evil plans will surely collapse and be destroyed and befall their planners.
3:149-157 3:196 3:200	Come let us be more wary of the challenges of the disbelievers; do not be taken in by the challenges of the disbelievers and the liberty of the disbelievers throughout the land; be ready and alert within ones territory.

Jināyat

Jināyat encompasses various laws regarding the killing of a person, injury, amputation, the loss of the benefit of a body member, such as the loss of one of one’s five senses.

The right to life

17:21
17:33
4:93
2:195
5:32

Qiṣāṣ - Law of equality in punishment

Qiṣāṣ is to take commensurate legal measures, that is, a kind of law which allows the same as has befallen on a person who has had something perpetrated against ‘him’.[110]

2:194 Qiṣāṣ takes place in warfare, even whilst in the month of Ḥarām.
17:33 Qiṣāṣ takes place for hostile killing.
5:45 A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, a wound for a wound. In order to compensate the sin of a person, one must discharge qiṣāṣ - do not be ẓālim.
16:126 When punishing, punish with a punishment the like of that which was afflicted; but it is better to be patient.

Diyyat – blood money

Diyyat is the payment of a sum of money as compensation for a criminal act against a life or bodily part.

2:178-179
4:92
6:164 There is no inherited sin – one cannot be the bearer of the sin(s) of another.
4:93
4:94 Be cautious and careful with these measures.

[110] Sulaiman Rasjid, H., Fiqh Islam (Islamic jurisprudence). Hukum fiqh lengkap (Complete Jurisprudential Laws), p. 405; Drs Shodiq SE, Kamus Istilah Agama (Technical Dictionary of Religion), p. 265.

Ḥudūd

Ḥudūd is specific laws, which are obligatory for a person who has contravened or violated fixed prohibitions; such as zinā’ (adultery), accusation of zinā’, drinking of alcohol, theft, stealing.

Zināʾ

17:32	Zināʾ is a despicable and shameful act and an evil path, so do not approach it.
25:68-70	Whoever performs zināʾ will receive reprisal for that act.
24:33	Do not call upon a woman to enter prostitution looking for worldly profit.
24:1-2	Free people (virgins and single) who commit zināʾ are sentenced to 100 lashes, witnessed by a gathering of believers.
24:25	When the zināʾ is with a slave or servant, then the sentence is half that of a free person (50 lashes).

Accusation of zināʾ

24:4-5	The sentence for an accusation of zinā; against another person is 80 lashes if they cannot produce 4 witnesses to the act; or in the way of li‘ān (page. 286).
24:11-26	The narrative of a false accusation against ʿĀʾishah g, mother of the muʾminūn, wife of the Prophet Muḥammad ﷺ. When the accuser is a slave then the punishment for ‘him’ is half that of a free person – 40 lashes.
65:2	The witness or witnesses must be just.

Stealing and theft

5:33-34
5:38-39

Drinking alcohol – imbibing intoxicants

Refer to page 266 (Desist from intoxicants and gambling). The existence of the issue of punishment bestowed upon a person who has consumed khamr, alcohol, intoxicants is found in the aḥādīth. As an

explanation of this there is the following ḥādīth:

Jihād and Qitāl

Jihād means to sincerely exert oneself in order to uphold the laws of Islām; whilst qitāl means to wage war (fight) – a part of jihad.

The life of jihād

2:218
2:244 Qitāl (fighting) in the Way of Allāh.
5:35 Strive hard in His Cause.
9:24
9:87-89 Be sincere and true.
61:10-13

The spirit of jihad

9:38-43 O Prophet! Urge the believers to fight. If there are twenty
2:216 steadfast persons amongst you, they will overcome two
4:84 hundred, and if there be a hundred steadfast persons they
8:65-66 will overcome a thousand of those who disbelieve, because they are people who do not understand.[111]
29:6

The laws of jihad

8:15 The performance of jihad is by law farḍu ʿaīn (individual
8:45 duty)when meeting with and being faced by enemy troops;
9:38 when the ʾImām commands one to go to war; and or when
8:30-39 the disbelievers have already arrived in an Islāmic state for
2:191-193 the purpose of spreading fitnah that is dangerous to the inhabitants of that Islāmic state.

ʿUdhr (pl. Aʿdhār) – 'Excuses' for not participating in jihad

9:90-96 Various aʿdhār (excuses) are validated by law for not
48:17 going to or participating in jihad are included in a number of āyāt.
9:122-123

[111] Sūrah Al Anfāl (8), ayāh 65.

These last two Āyāt do not refer directly to aʿdhār for not being willing to participate in war, but indeed there must be amongst the faithful those who do not take part (directly) in war in order to instruct those who remain in knowledge of the Deen; and also to perform daʿwah (itself 'oral' jihād) amongst the community of the muʾminūn (who remain).

Be wary of the enemy

3:196-200 Do not be deceived nor taken in by the (apparent)
9:29 independence of the disbelievers within a state; and hope
8:60 that one is always in a state of preparation to fight the disbelievers with all ones capabilities.
2:190-193 They must be fought if they fight (attack) and be extremely wary of their endeavours.

Rules of war

22:39 We may fight if we are fought against (attacked).
60:7-9 Be just towards those who do not attack.
4:71 Be prepared to advance in a group, within orderly ranks,
61:4 like a solid structure.
4:94 Be careful in regards to those who are to be killed (verify their status).
4:104 Do not kill those who are faithful.
8:45-47 Do not be weak of heart; it is hoped that one is firm of heart and do not boast amongst ones friends as this may cause dissension.
8:15-19 Do not retreat except in the case of a strategic manoeuvre; do not flee from the field of battle.
8:67 Firstly, incapacitate the strength of the enemy; after that subdue the remainder of the enemy.

Love (incline) towards peace

47:31-35 Within warfare it is prohibited for the mu'minūn to invite towards peace aforehand.
8:61-64 If the enemy inclines towards peace it is hoped that one also incline thereto (agree to that peace).
4:88-91 We are forbidden to fight against a community with whom we already have a peace agreement.
8:58-60 If a certain community betrays their agreement, it is hoped that they return to it is a good manner.

9:1-6	The muslimūn are free of responsibility towards agreements with the mushriqūn.
9:7-15	Whenever a mushriq does not hold to his peace agreement, this is reason for invalidation of the agreement.

The months of Ḥarām

9:36	Allāh forbids fighting in the months of Ḥarām, that is the four months of Muḥarram, Rajab, Dhūl Ḥijjah, and Dhūl Qaʿdah.
2:217 5:2 9:37	Fighting in these months is a great sin, so do not contravene the sanctity of those months. To keep postponing the months of Ḥarām is also by law ḥarām.
2:194 5:97	However, when attacked in those months it is obligatory to return that attack since qiṣāṣ occurs. It is Allāh who created those months of Ḥarām.

The equipment of war

100:1-5	Allāh swears by that which runs speedily into battle (horses or other items of warfare with the potential at the time).
57:25 21:80	Iron (weapons and items of war)- remember the Prophet Dawūd ﷷ who made a chain metal jacket from iron (now tanks are available).
8:60	And make ready all you can of power and ask for the help of Allāh against the enemy, which 'mankind' does not know of but Allāh knows of.

Ghanīmah and Fāʾi (Faiʾ)

Ghanīmah is the spoils of war (war booty – the spoils of war) that has been acquired from the disbelievers during the course of battle.[112] Fāʾi is war booty obtained and acquired without engaging in combat.[113]

8:1 8:41	The division of ghanīmah has already been commanded by Allāh and His messenger ﷺ, as sanctioned in various Āyāt.
8:69	Ghanīmah is inclusive of ḥalāl food.

[112] Ghanīmah...what is obtained from the believers in a plurality of gods, by force, during war... Lane, Edward William, *An Arabic-English Lexicon,* Librairie du Liban, Beirut, 1968, p. 2301. http://www.studyquran.org/LaneLexicon/Volume6/00000085.pdf

[113] Fāʾi...such as Allāh has restored [as though it were theirs of right] to the people of His religion, of the possessions of those who have opposed them, without fighting, either by the latter's quitting their home and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter... Lane, Edward William, *An Arabic-English Lexicon,* Librairie du Liban, Beirut, 1968, p. 2468. http://www.studyquran.org/LaneLexicon/Volume6/00000252.pdf

59:6-8 These Āyāt explain the way to divide fāʾi and its benefits.

Prisoners of war

47:1-4 Captured prisoners after having been defeated may be
8:67-69 freed or receive ransom from them until the war ends; do
8:70-71 not capture them them before having incapacitated their strength since that would only be in order to seek worldly profits; give daʿwah to the captured.

Shuhadāʾ – martyrs

9:111 Allāh recompenses the wealth of people who fight in His way with Paradise.
33:23 Huge rewards are for those people who take part in fighting;
4:74 whether they lose or win, whether they be kill or are killed;
2:154 those people who fall (die) liev in a different world with
3:169-172 full blessings to gladden their hearts; and they
4:69 are included within the group which is favoured with the blessings of Allāh.

Ṣalāt within battle

4:101-104 Within whatever state it is obligatory for 'mankind' to perform ṣalāt; there is a manner of performing ṣalāt at the time of war as classified in these Āyāt.

Dislike of war

There are some people who whenever commanded to perform jihād feel dislike (of it) and do not want to go (take part in it). If (when) a party of the muʾminūn win they (those just mentioned) are jealous and state that had they gone then it would have been a great victory. Furthermore, whenever a party of the muʾminūn suffers a loss they (those mentioned) are content (pleased) and do not feel at all saddened by it.

4:72-76
9:38-52
9:56-57
9:81-83

9:86-87
33:13-20
48:11-16

The time of glory and the destruction of the community

3:140-141

Narratives of war and peace

Battle of Badr – 2H

8:5-6 The muslimūn received the command to fight against the disbelievers.
8:42-44 Allāh showers His mercy upon the muslimūn; and weakens
3:13 (makes benign) the deceit of the disbelievers.
8:7-14 Allāh bestows help towards the muslimūn in the form of rain, a feeling of slumber (security), and angels to
3:123-129 strengthen the stance of the muslimūn. Consequently this war was won by a contingent of the muslimūn.

Battle of Uḥud – 3H

3:121-129 Allāh reminded the muslimūn at the time of the Battle of Uḥud of the help He bestowed to them at the time of the Battle of Badr; it is therefore hoped that the muslimūn will be patient.
3:137-148 Allāh reminded the Muslimūn not to denounce His Messenger ﷺ.
3:149-151 Allāh commanded the Muslimūn to always be wary of the disbelievers.
3:152-155 Since the Muslimūn disagreed over the judgement to engage in that battle and did not want to follow the command of the Prophet ﷺ, as well as there being some who only desired the booty, Allāh did not allow the Muslimūn to win this battle.
3:159-164 Allāh reminded the Prophet ﷺ to forgive the Muslimūn and ask for their forgiveness; and to consult them in the affairs of that battle.
3:169-175 Allāh bestowed rewards upon the Muslimūn who fought in the Battle of ‘Little Badr’, which took place after the Battle of Uḥud, around 4H.

The expulsion of the Yahūdī from Banī an Naḍīr and Banī al Qainuqāʿ

2:109 The objective of the yahūdī[114] was a desire to have the Muʾminūn return to disbelief (state of); the yahūdī of the
5:11 Banī an Naḍīr wanted to kill the Prophet Muḥammad ﷺ but were found out.
59:11-14 The Munafiqūn did not fulfil their promise, that is they did not go together with the Banī an Naḍīr after they were expelled from Madinah.
59:15-17 The expulsion of the Banī an Naḍīr (4H) was like the expulsion that occurred to the Banī al Qainuqāʿ (2H).

The Battle of Al Aḥzāb (Battle of Confederates)/Battle of the Khandaq - Trench) - 5H

33:9-12 The help of Allāh for the Muslimūn at the time of the Battle of Al Aḥzāb came in the form of wind and an army of angels.
33:13-21 At the time of the Battle of Al Aḥzāb many of the Munafiqūn were averse to going forward to the battlefield.
33:22-25 At the time of this battle the Muʾminūn witnessed the signs of victory promised to them by Allāh.

The Battle with the Banī Quraiẓah – 5H

33:26 Allāh commanded the mu'minūn to destroy the Banī Quraiẓah and expel them from their fortress; afterwards all males who joined in the battle were killed and the women and children captured.
33:27 Allāh bequeathed what was left of them (possessions, etc) to the Muslimūn.

The Baiʿāt ur Riḍwān and the Agreement of Ḥudaiybiyah – 6H

48:1-7 Glad tidings for the Prophet ﷺ and the Muslimūn for the peace (reconciliation) of Ḥudaiybiyah, which was for the

[114] Yahūdī, sing. Yahūd, Jews, Jew.

	Muslimūn a great victory, forgiveness, help, strengthening of imān, as well as Paradise.
48:8-10	The occurrence of the Baiʿāt ur Riḍwān for the Muʾminūn towards the Prophet Muḥammad ﷺ was in order to attack the Quraish after hearing the news that Uthmān ﷺ (sent by the Prophet ﷺ to convey news of the coming of the Muslimūn to Makkah for ʿUmrah) had been captured and news was spread that he had been killed. The Baiʿāt ur Riḍwān caused the Mushriqūn of the Quraish to tremble with fear so much so that they released Uthmān ﷺ and agreed to a peace agreement known by the name of *Ṣulḥul ḥudaibiyah* – Peace (Reconciliation) of Ḥudaibiyah.
48:11-17	Those Munafiqūn who did not go to Ḥudaibiyah were put to great shame.
48:18-26	Allāh blessed the Baiʿāt ur Riḍwān of the Mu'minūn and gave victory to the Muslimūn.
48:27	The truth of the Prophet's ﷺ dream of entering the city of Makkah in safety was proven.

The Battle of Ḥunain – 8H

9:25-29	Allāh bestowed help upon the Muslimūn and caused disaster to befall the disbelievers. A party of the Muslimūn won the battle.

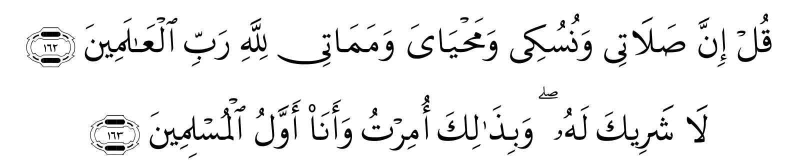
The Battle of Tabūk – 9H

9:38-41	The command of Allāh to perform jihād in the Battle of Tabūk to those people with faith.
9:42-47	However, many of the Munafiqūn were reluctant to go to fight;
9:48-52	giving various reasons in order to lie to the messenger ﷺ and thereby weaken the faith of the Muslimūn.
9:53-61	Avarice, an attitude and characteristic of the Munafiqūn were visible in the division of ṣadaqah and zakāt.
9:62-70	Various forms of ridicule and complaints towards the Prophet ﷺ forthcoming from the Munafiqūn, and they are threatened by Allāh with His punishment.
9:71-72	Allāh recommends the Muʾminūn to become helpers between others of the Muʾminūn, and the recompense for them is Paradise ʿAdn.
9:73-74	The command of Allāh in order that the Islāmic community is resolute against the Kāfirūn and the Munafiqūn.

9:75-78	The contract of the Munafiqūn cannot be believed in any form – we must remember this.
9:79-80	The sin of hypocrisy will not be forgiven, and it is worthless to ask forgiveness (for that).
9:81-84	The situation whereby the Munafiqūn did not involve themselves in battle, and the prohibition of attending their funeral prayers are explained within these Āyāt.

CHAPTER 17

Concerning Various Acts of Worship



Say (O Muḥammad ﷺ): "Verily, my Ṣalāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists).
"He has no partner. And of this I have been commanded, and I am the first of the Muslims." [115]

[115] Sūrah Al Anʿām (6), āyāt 162-163.

Purification: Wuḍūʾ, Ṭahārah, Tayammum.

Water as a purifying agent

8:11	Clean, pure water from the sky
25:48	

Purification

2:222	Ḥaiḍ (menstruation) is impure, and because of that men are prohibited from approaching their wives until they (their wives) are cleansed therefrom.
4:43	Whenever we need to perform ṣalāt and one is in a state of ḥada<u>th</u> (uncleanliness), then it is obligatory for one to
5:6	perform wuḍūʾ (ablution); when it is that one is in a state of 'greater' ḥada<u>th</u> then one must perform ṭahārah (bathe); but if one cannot find water or one is sick and cannot come into contact with water (as a result of the sickness), then one may make use of tayammum (use of clean earth). The methods of wuḍū' and tayammum are exemplified in these āyāt.

Ṣalāt.

The command to perform Ṣalāt and to pay Zakāt

21:73	Ṣalāt and Zakāt were ordered (to be performed) upon
19:55	ʾIbrāhīm عليه السلام (and his offspring), ʾIsḥaq عليه السلام, Yaʿqūb عليه السلام, and ʾIsmā'īl عليه السلام, and their communities.
2:83	Also upon the Banī ʾIsrāʾil;
5:12	
19:30-31	Upon the followers of ʿIsāʾ عليه السلام; and also upon those people who had been given Al Kitāb (the Book), including the community of the Prophet Muḥammad ﷺ.
98:5	Many other Āyāt of the Qurʾān command ṣalāt followed by the command to pay zakāt.

Farḍ Ṣalāt – Obligatory Ṣalāt

20:14	The command to worship Allāh and perform Ṣalāt.
4:103	Confirmation of the obligation of Ṣalāt at specific times of day.

17:78 Times for Ṣalāt.

4:101-103 Allāh has made it obligatory for 'mankind' to perform ṣalāt in whatever condition one finds oneself in, in the manner enjoined upon them.

Ṣalātul Jumʿah – Friday Ṣalāt

62:9 Whenever the call for Ṣalātul Jumʿah is announced, then it is obligatory upon the Islāmic community to fulfil the call of the Muʾadhdhin and desist from all work in order to remember Allāh.

Night Ṣalāt

73:1-9 Night Ṣalāt, in its beginnings, was obligatory (Farḍ by law);

73:20 afterwards it became sunnah (with the revelation of ayāh

25:64 20 of Surāh Al Muzzammil). Allāh commands this in order that we perform this (form of) Ṣalāt with the intention only for Him.

17:79

52:48-49 Be patient and wait for the decision of Allāh; perform ṣalāt and glorify His praises in parts of the night; thus Allāh commands us.

The culture and etiquette of Ṣalāt

17:110 The command is that during the performance of Ṣalāt, it is not to be too loud or too soft (of voice) whilst reciting the Āyāt of Al Qurʾān in communal Ṣalāt; it is enough that it can be heard by the believers.

107:4-6 Remember Allāh; do not be negligent of Ṣalāt and do not perform it merely to be observed doing it.

7:29 It should already be that our main attention is towards Allāh and that we bestow our attention towards Allāh during the time of Ṣalāt.

The wisdom of Ṣalāt

20:14 Ṣalāt is a means for 'mankind' to connect 'himself' with Allāh.

2:153 Ṣalāt and patience as helpers (aids), preventatives for the

29:45 doing of that which is shameful, and that which is
70:19-23 prohibited;
11:114 as a self discipline (regarding time); fostering agreement
4:102 and equality, oneness, and brotherhood; a constant means
5:6 of guarding ones purity.

Paradise for those who perform Ṣalāt

2:238-239 The command of Allāh is to perform all ṣalāt in
4:101-103 humility; it is obligatory to perform Ṣalāt in whatever situation we are in, in accordance with our capabilities.

23:1-2 Extremely successful are those people who are humble and
23:9-11 who always guard and maintain their Ṣalāt (with intention and the time of its performance). For them is Paradise.

Agony for those who do not perform Ṣalāt

66:6 It is hoped that one guard ones family from the agonies of
20:132 Hell by instructing family members to perform Ṣalāt and to be patient in its performance.

2:45-46 Ṣalāt is extremely heavy except for those people who are humble.

74:42-47 Indeed, the agony of Hell is for those who do not perform Ṣalāt.

The Command for Zakāt and Ṣadaqah

The command for Zakāt on wealth

9:103 Ṣadaqah in order to purify…

2:267 Zakāt on the yield of agricultural produce/mining; and on the product of labour.

6:141-142 Zakāt on the yield of plants/fruit; and Zakāt on cattle.

9:34-35 Zakāt on gold and silver.

17:26 Zakāt on other forms of wealth.

The command to give Ṣadaqah and that spent in maintenance of wealth in the Way of Allāh.

2:254	The likeness of those who spend their wealth in the Way of
3:92	Allāh,is as the likeness of a grain (of corn); it grows seven
14:31	ears, and each ear has a hundred grains.
57:7	Allāh gives manifold increase to whom He pleases.
63:10-11	And Allāh is All-Sufficient for his creatures' needs,
2:261	All-Knower.[116]
9:99	

Those who have the right to receive Zakāt and who are suitable to receive Zakāt

9:60	
2:215	Nafiq (from the good of wealth) is for parents, relatives,
51:19	orphans,the poor (those who request and those who do not
2:261	request), the wayfarer, and those who use it in the Way of
2:177	Allāh, to free slaves,etc.

Good Ṣadaqah

76:8-9	Ṣadaqāh that is good is something which they in fact love; giving of Ṣadaqāh is only in the hope of seeking the blessing of Allāh;
4:38	it is not goiven in a subjective manner (to be seen doing so);
9:79	it is given voluntarily;
17:29	not over extravagantly,
25:67	and not over miserly;
74:6	given not in expectation of recompense (for doing so).
2:265-266	These two āyāt hold the contents of a parable of those people who give ṣadaqah as explained above.

Ṣadaqah that is not good

2:262-264	These āyāt illustrate the way of people who give
17:28	ṣadaqah in an unseemly manner; kind words are better than
36:47	the giving of ṣadaqah followed by injury;
69:34-37	It is Allāh who calculates and gives recompense to those people who do not want to make use of their wealth.

The giving of Ṣadaqah does not bring about detriment

[116] Surāh Al Baqarah (2), ayāh 261.

9:98 Something given in maintenance (Ṣadaqah) will not bring about detriment and disaster.

34:39 Whatever is given in supportive maintenance will be
35:29-30 replaced by Allāh, and moreover they will receive more of His grace and their blessings will be perfected for them.

58:12-13 Do not fear poverty because of the giving of Ṣadaqah; indeed Allāh is the Best of Providers for His servants. In the Hereafter they will obtain the blessings of Paradise as wide as the heavens and earth.

Note the following Āyāt:

3:133-134
9:99
13:22-23
22:34-35
57:18
64:16-18

Ṣaum – Fasting

Aṣ Ṣaumul Ramaḍān – The Fast of Ramaḍān

2:183 Ṣaum (fasting) is a specific form of ʿibadāh (worship) obligatory upon the Muʾminūn as it was once made obligatory upon His servants before today's Islāmic community; in order that those who perform Ṣaum become people who are righteous.

2:184-185 Aṣ Ṣaum is obligatory for a set period of days, namely the month of Ramaḍān.

Aṣ Ṣaumul Qaṣr and Fidyah (The shortened fast and redemption)

2:184 A person who leaves (aside) ṣaum (during the month of Ramaḍān) because he/she is unprepared or incapable of fasting must pay fidyah, namely provide food for a poor person.

2:185 It is obligatory to perform ṣaum on other days in order to make up those days left aside, through sickness or whilst travelling – for those who are still capable of fasting.

Aṣ Ṣaumul Kifārah (The fast of expiation/atonement)

2:196 These āyāt explain the fast of expiation/atonement that is
5:95 connected to the performance of the worship of Ḥajj because of a violation therein.
4:92 The Ṣaum of atonement is for killing a muʾmin;
58:3-4 as a fine for withdrawing from making ones wife unlawful (Aẓ Ẓihār) through ones utterance;
5:89 and for breaking an oath.

The time of Ṣaum and various issues that invalidate it

2:187

Masājid and the Kaʿbah

Masjidul Ḥarām and the construction of the Kaʿbah

2:124-126 Allāh commanded ʾIbrāhīm ﷺ and Ismāʿil ﷺ to purify the Baitullāh (House of Allāh) for those people who would perform ṭawāf, iʿtikāf, rukūʿ, and sujūd; and ʾIbrāhīm ﷺ made a plea to Allāh in order to make Makkah a place of security and provision; ʾIbrāhīm ﷺ and Ismāʿil ﷺ built the Baitullāh.
3:96-97 The Baitullāh is the first built place of worship. Allāh had
5:97 already made the Kaʿbah a sacred house (for worship and endeavours of this world) for 'mankind'.

Baitul Maqdīs and the change of Qiblah

2:115 Wherever we face, there is the face of Allāh, turning ones
2:177 face to the east or the west is not loyalty; truly, loyalty is the loyalty of the Muʾminūn towards Allāh.
2:142-146 The changing of the Qiblah from the Baitul Maqdīs to Al Masjidul Ḥarām was in order to acknowledge those who were faithful and those who denounced Allāh and His Messenger ﷺ, as well as granting the appeal of the Prophet Muḥammad ﷺ.
2:148-151 Every community has its own Qiblah; and the Qiblah of the Islāmic community is Al Masjidul Ḥarām with its centre of worship, the Kaʿbah.

Masjidul Qubbah and the building of masājid

9:107-110 Allāh forbids communities to erect (build) a masjid for bringing about harm and disbelief amongst the Muʾminūn, or for some other reason besides that of seeking the pleasure of Allāh; it is desired and hoped that a masjid is built on the basis of increasing piety towards Allāh, such as those masājid which are Qubbah (domed).

The function of a masjid

2:114 The function of a masjid is as a place within which there is
22:40 much mentioning of the Name of Allāh (a place of dhikr - remembrance).

2:187 A place of Iʿtikāf.

72:18-19 A place of Ṣalāt; a center of meeting for the Islāmic
22:25 community in order to discuss matters of life and its struggles – specifically Al Masjidul Ḥarām is the meeting place for the global Islāmic community, especially for the duty of Ḥajj.

7:31 The recommendation to wear beautiful clothing when entering a masjid (when performing worship).

Ḥajj and Qurbān

Ḥajj and ʿUmrah

2:196-203 The command of Allāh to complete Ḥajj and ʿUmrah; in the months of Shawwāl, Dhūl Qaʿdah, and Dhūl Ḥijjāh.

3:97
22:26-30 People who perform Ḥajj will come from all places,
2:158 whether near or far, on foot or by vehicle; in order that Allāh recognises/exhibits the various benefits for them; and some guidelines for the performance of Ḥajj are also explained in these Āyāt.

5:1-2 Allāh forbids us to go hunting at the time of performing Ḥajj and forbids the contravention of the magnificence of Allāh; and various prohibitions are exemplified by Allāh in these Āyāt.

5:94-96 Included amongst the prohibitions are the killing of game whilst in a state of ʾIḥrām, and for those who transgress, there is a fine.

Making or slaughtering a sacrifice

108:1-3
22:34-37
5:97
22:32-33

Ṣibghatullāh and love for Allāh

Ṣibghatullāh

2:137-138
2:139

Love and obedience to Allāh and His Messenger ﷺ

3:31-32
4:59
3:132
8:46
29:52
47:21
64:12
9:24

Dhikrullāh and Duʿā’

The etiquette of Dhikrullāh and its benefits

2:152	Whoever remembers Allāh, Allāh will remember ‘him’.
59:19	Whoever forgets Allāh, Allāh will make that person forgetful of ‘himself’.
2:200	Perform dhikrullāh by mentioning the name of Allāh as much as possible.
4:103	Remember Allāh with and at the time of standing, sitting,
7:205	and whilst laying down by mentioning the name of Allāh in ones heart with fear (thereof); humble oneself and do not raise the voice, whether in the morning or in the evening.
13:28	By remembering Allāh, Allāh will render apersons heart peaceful.
20:14	Stand up for Ṣalāt in order to remember Him.

29:45 The remembrance of Allāh during the performance of ṣalāt is greater in excellence than any other form of worship.
4:142 Do not be like the Munafiqūn who when they stand to perform Ṣalāt are lazy and moreover subjective; and they only remember Allāh a little.

Dhikr and Tasbīḥ the praises of Allāh

33:41-42 The command of Allāh to perform dhikr to and of Allāh as
20:130 much as possible; and to perform tasbīḥ (glorification) of His praises in the morning and in the evening;
30:17-18 before the rising of the sun, and after its setting;
52:49 When it has risen (in the afternoon) and during the night so
76:25-26 that one feels calm; quiet and peace in the hearts of those who do this.
50:39-40

Tawaṣṣul towards Allāh

Tawaṣṣul to Allāh is the execution of deeds that will bring one closer to Allāh. Tawaṣṣul is the attainment of that objective. (The acts of) Tawaṣṣul that are permissible within the teachings of Islām are as follows.

With ʾAsmāʾ ul Ḥusnā

40:60 Allāh will allow the duʿāʾ of a person who invokes Him;
7:180 perform tawaṣṣul by means of duʿāʾ (invoking) the ʾAsmāʾ ul Ḥusnā (by declaring the most noble characteristics of Allāh).
3:38 Take note of the example of the duʿāʾ of the prophet
3:8 Zakariyā عليه السلام,who followed up his duʿāʾ by mentioning the ʾAsmāʾ ul Ḥusnā in accordance with his invocation to Him.

Pay attention also to the adʿiya from Al Qurʾān included at the back of this book.

With faith and righteous deeds

2:285 Perform Tawaṣṣul with obedience, and with faith as well as
3:16 righteous deeds like the adʿiya found in the Qurʾān.
3:53

By means of the adʿiya of living righteous people

2:68-71 Perform Tawaṣṣul by means of the adʿiya of living righteous people. Note the sign of Allāh for the appeal of Mūsā’s ﵇ community to the Prophet Mūsā ﵇; likewise also the duʿāʾ of the
12:97-98 Prophet Yaʿqūb ﵇ at the plea of his children.

The etiquette of good adʿiya

2:186 Indeed Allāh is close; Allāh responds to those people who make adʿiya to Him.
7:55-56 As a consequence of this we too must be attentive in our manner towards this by namely, being humble and humbling ourselves, in a soft, gentle manner.
32:16 Being in a state of fear and full of hope.
20:7-8 Do not be loud or rough in our pleas.
11:46 Do not plead for something, the essence of which we ask for is unknown to us.
7:180 Ask by means of the ʾAsmāʿ ul Ḥusnā.
13:14 It is in truth only Allāh who can respond to our adʿiya; and
17:11 because of that do not ask for something in haste nor ask
46:35 for something evil in the same manner as one asks for good.
40:60 Making adʿiya to Allāh will assuredly be allowed and
10:12 responded to by Allāh; many of ‘mankind’ want to make
27:62 adʿiya when and if if a calamity befalls them; and as if they had never made adʿiya when they have already been saved from said disaster.
10:10 The end of the adʿiya of those who are destined for Paradise will be: Al Ḥamdu lillāhi Rabbil ʿĀlamīn.

Various adʿiya from Al Qurʾān

2:201 In order that one is bestowed with goodness and happiness both in this life and in the Hereafter;
2:217 In order that the deeds of a person are accepted by Allāh;
2:250 In order that one is patient, steadfast, and strong in faith;
2:286 In order that one is not overburdened with a burden greater than one can bear;
3:8-9 In order that one recives guidance from Allāh and His Mercy;
3:16 In order that one is forgiven one’s sins from one’s
3:147 transgressions and strengthening of faith;

3:191-194 In order that one avoids punishment, is forgiven sins, and is not disgraced in life;
7:126 In order that one is granted patience, and dies in a state of Islām;
11:41 The duʿāʾ for travelling on a ship;
17:24 In order that the sins of one’s parents are forgiven;
17:80-81 In order that one is given help by Allāh for sincere worship
18:10 and humility in order that one receives mercy and the perfection of clear guidance for that which one undertakes;
19:4-6 In order that one is blessed or favoured with a righteous child;
20:25-26 In order that one receives patience and ease of task;
20:27-28 In order that our speech is easy to understand by other people;
20:114 In order that we gain knowledge;
23:29 In order that one is blessed with a place full of mercy;
23:93-94 In order that we are counted amongst those who are Ẓālimūn;
23:97-98 In order that one is protected from the whisperings of Shaiṭān, and from their approach to oneself;
23:109 In order that one is forgiven sins and given mercy;
23:118
25:65 In order that one avoids the punishment of Hell;
25:74 In order that one is blessed with wives and children who will be a comfort to one’s eyes;
26:83-87 In order that one is bestowed with wisdom and grouped with those who are righteous; in order that one is remembered as honourable; in order that one inherits the Paradise of Delight; in order that one’s father is forgiven; and in order that one is not disgraced on the Day of Resurrection;
27:19 In order that one is given ilḥām (inspiration from Allāh) to be steadfastly patient and righteous;
28:16 In order that one is forgiven one’s sins;
28:21-22 In order that one is saved from the Ẓālimūn; and in order that one is guided to the Right Way;
29:30 In order that one is helped from the deeds of those people who are Mufsidīn;
35:34-35 The duʿāʾ of those people who will be secured in Paradise ʿAdn;
35:37 The duʿāʾ of remorse of the inhabitants of Hell;
36:52 The remorse of those people who denounced the existence of the Day of Resurrection;
36:58 Salām will be for the inhabitants of Paradise from Allāh;
37:79 Salām and praise for the Prophet Nūḥ عليه السلام;
37:100 In order that oen is blessed with righteous offspring;

37:109 Salām and praise for the Prophet ʾIbrāhīm عليه السلام;

37:120 Salām and praise for the Prophet Mūsā عليه السلام and for the Prophet Hārūn عليه السلام;

37:130 Salām and praise for the Prophet ʾIlyās عليه السلام;

38:16 The plea of the disbelievers in order to speed up their record of good and bad deeds before the Day of Reckoning;

38:35 In order that one is forgiven sins, and bestowed a kingdom (duʿāʾ of the Prophet Sulaimān عليه السلام);

38:41 The duʿāʾ of the Prophet Ayūb عليه السلام to Allāh;

38:79 The request of Iblīs in order that he may be given respite till the Day of Resurrection;

39:46 Praise to Allāh who determines all issues;

39:73 Duʿāʾ and Salām, from the angels who guard Paradise, to those who will inhabit it;

40:7-9 The duʿāʾ requesting forgiveness from the angels for those who are faithful;

40:11 The acknowledgement of the sins of those in Hell and their plea to be allowed a way out of Hell;

43:13-14 The duʿāʾ of praise and thanks for the favours already bestowed upon His servants;

43:88-89 The duʿāʾ of the Prophet Muḥammad ﷺ about the disbelief undertaken by his community;

44:12 The duʿāʾ of the Quraish community upon whom the punishment of Allāh had already befallen;

44:22 The duʿāʾ of of the Prophet Mūsā عليه السلام about the cruelty of Firʿaun (who acknowledged himself as ‘God’);

46:15 The duʿāʾ for oneself, parents, and offspring;

54:9-10 The duʿāʾ of the prophet Nūḥ عليه السلام at the disbelief of his community, which had already exceeded the bounds;

59:10 The duʿāʾ of the Muhājirūn for the Anṣār;

59:22-24 Some of the ʾAsmāʾ ul Ḥusnā which are compiled within Al Qurʾān in order to be performed as adʿiya/tawaṣṣul to Him;

60:4-5 The duʿāʾ in order that one is distanced from fitnah (the duʿāʾ of the Prophet ʾIbrāhīm عليه السلام);

63:10 The duʿāʾ of those people who were too late to Ṣadaqah;

66:8 The duʿāʾ in order that one’s light is perfected and one is forgiven;

66:11 The duʿāʾ in order that one is saved from the Ẓālimūn (the duʿāʾ of the faithful wife of Firʿaun);

68:29 The duʿāʾ of the people who were Ẓālimūn;

71:5-24 The duʿāʾ of the Prophet Nūḥ عليه السلام about the denial of his community which had opposed him;

71:28 The duʿāʾ of the Prophet Nūḥ عليه السلام at the time his community received punishment;

113:1-5 The duʿāʾ in order that one is protected from all kinds of evil from the creatures of Allāh;

114:1-6 The duʿāʾ in order that one is protected from the evils of Shaiṭān both from within the jinn and ‘mankind’.

CLOSING

‘A Classification of Al Qurʾān’s Contents’ is the title of this book. When one reads this book one will note that there are many Āyāt from al Qurʾān that have not been placed within one of the various sections covered by this book. This is not because those Āyāt were unable to be included within this ‘classification’ but rather as a result of the weakness of the compiler and all of his downfalls. Indeed, Al Qurʾān regulates all aspects of ‘mankinds’ life.

Another point to note also is that there are 3 further sections that are not included within the Āyāt of Al Qurʾān. This matter is meant to increase clarity and perception. The 3 sections in point are:

1. What do they say about the Universe?
2. Islām as brought by Muḥammad ﷺ.
3. A concise narrative of the Prophet Muḥammad’s ﷺ life.

This book’s contents are based upon various ‘tafsīr’ (exegesis/explanation) of the Qurʾān, including:

1. Al Qurʾan dan Terjemahannya – Depag RI (Al Qurʾān and its Interpretation [translation] – Department of Religion, Republic of Indonesia)
2. Al Qurʾan dan Terjemahannya – KHR Muhammad Adnan (Al Qurʾān and its Interpretaion [translation] – KHR Muhammad Adnan)
3. Tafsir Al Furqan – A. Hassan (Exegesis of Al Furqān [The Criterion] – A. Hassan)
4. Tafsir Al Bayan – Prof. T.M. Hasbi Ashshiddiqy (Exegesis of Al Bayan [The Declaration/Explanation] - Prof. T.M. Hasbi Ashshiddiqy)
5. Tafsir An Nuur - Prof. T.M. Hasbi Ashshiddiqy (Exegesis of An Nūr [The Light] Prof. T.M. Hasbi Ashshiddiqy)
6. Terjemahan Al Qurʾan – Prof. Mahmud Yunus (Interpretation [translation] of Al Qurʾān – Prof. Mahmud Yunus)
7. Tafsir Al Ahzar – HAMKA (Exegesis of Al Azhar – HAMKA [Haji Abdul Malik Karim Amrullah])
8. Terjemahan Asbabun Nuzul – Jalaluddin A. Assuyuthi (Interpretation [translation] of Asbabun-Nuzūl [Reasons for the Descent (of the Revelation of the Āyāt of Al Qurʾān)] – Jalaluddin A. Assuyuthi)

The English interpretations of the meanings of Al Qurʾān are from: *Interpretation of the meanings of THE NOBLE QURʾĀN in the English Language* – Dr. Muḥammad Muhsin Khan and Dr.

Muḥammad Taqī ud Dīn Al-Hilāli, Dar-us-Salam Publications, Kingdom of Saudi Arabia, December 1995.
This translation would still be in progress were it not for the wonderful program '**AlQuran for Ms-Word**' (http://www.myquran.org/msword/) by Mohamad Taufiq (moh.taufiq@gmail.com). May Allāh reward him both in ths world and in the hereafter for his efforts…Āmeen.

Furthermore, Edward William Lane's Arabic-English Lexicon was used to
explain certain Arabic words. It is available at:
http://www.laneslexicon.co.uk/

INDEX

Indexed words refer to words encountered in the main body of the text and not to those words occurring in quoted text.

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

Y

Z